

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LI

JACKSON, MISS., February 28, 1929

NEW SERIES  
VOLUME XXXI. No. 9

Wanted: A Law Enforcement League in every community in Mississippi.

Pastor H. W. Shirley of Elk City, Oklahoma, recently received a letter threatening him with death unless he stopped preaching against the liquor gang.

It is said that by agreement between Mussolini and the pope, the Roman Catholic Church will be the supreme teaching power in the nation, and the Italian government agrees to enforce the church laws.

It was reported on Tuesday that fifteen were killed at Duncan in Bolivar County by a storm Monday afternoon, five white people, two Negroes and eight Chinese. Several are believed to have been fatally injured near Alligator.

Miss Annie Dove Denmark was inaugurated as President of Anderson College in South Carolina, Feb. 14. The Baptist Courier speaks most highly of her, and says she is the only woman college president in South Carolina, and one of very few anywhere.

An editorial in The Commercial Appeal of Feb. 25 asks how people feel now who made prohibition an issue in last year's campaign, seeing that a majority of the Democrats in Congress are for a large appropriation for prohibition enforcement. The answer to that is easy: the same people who put those men in Congress from Virginia, North Carolina, Tennessee, Oklahoma, Kentucky, Florida and Texas, helped to keep an avowed advocate of liquor out of the White House.

The church at Scottsville, Ky., has revoked the ministerial license and certificate of ordination from R. C. Tinsley.

Pastor J. B. Leavell of Houston, Texas, is helping Pastor Goldsmith in a meeting in Central Church, Greenville, S. C.

Preaching is teaching with red blood in it; with fire in it, with passion and purpose and power in it. Preachers should never fail to teach; but they must not stop at teaching.

Dr. O. L. Hailey has ready for the press a volume of sermons by Dr. J. R. Graves, and will soon have ready another volume on the Life of Dr. Graves. These books will have a permanent place in Baptist life and literature.

The Baptist Year Book gives the membership of the Baptist denomination in the U. S. as follows: Northern Baptist Convention, 1,419,883; Southern Baptist Convention, 3,765,000; National Convention (colored), 3,515,542; total white Baptists, 5,184,883; grand total, 8,700,425.

Dr. E. C. Routh, editor of The Baptist Messenger, published in Oklahoma City, will soon begin a series of articles in his paper on the Life of Dr. J. B. Gambrell. Several of these in the beginning will deal with Dr. Gambrell's life in Mississippi, and he has most generously agreed that The Baptist Record may publish them concurrently. We are glad to give them to our readers. But many will want the entire series, and they can be had by subscribing for The Baptist Messenger.

The Baptist and Reflector believes that the gift of Mr. J. H. Anderson of \$50,000 as a Christmas Thank offering puts Tennessee at the head of the column in that special effort.

Acting upon the advice of a council of ministers, the Dyer Church in Tennessee excluded the former pastor, E. D. Dawson, from its fellowship and withdrew his ministerial license.

It may be that the making of designated gifts interferes with the regular cooperative budget, but we have never heard anybody complain that the support of the cooperative budget interferes with special offerings.

Calvary Church in Memphis came to Sumner a few years ago and took away J. A. Barnhill for pastor. Now that he comes back to Mississippi (Main Street, Hattiesburg), they come again to Sumner and call J. G. Lott. They are pretty good judges of preachers.

Some people remind me of birds lately seen around the front door. Somebody had been regularly throwing out food for these birds and they were coming to help themselves; but every time the benefactor showed himself they flew away. There are people who are willing enough to accept whatever God freely gives, but they prefer to have nothing to do with the Giver. Why be afraid of the Father, from whom comes every good and perfect gift? "Let us, therefore, draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need."

## Mississippi Baptists Determined to Advance

Mississippi Baptists refuse to go backward.  
Mississippi Baptists refuse to stand still.

### MISSISSIPPI BAPTISTS' PROBLEM

The problem is to be solved by the 30th of April.  
The answer to it is \$120,000.00.

### THE PROBLEM STATED

It consists first of the budget receipts for 1928.  
Add to this the designated gifts for 1928.  
Add to the sum thus obtained ten per cent (10%), and you have \$360,000.00.

### A SOLUTION OF THE PROBLEM

Divide the sum of the budget receipts, plus the designated gifts, plus the ten per cent by three. Thus you have \$120,000.00 which represents one-third of the goal for 1929.  
Let each church see its contributions for 1928 and solve its problem by the above formula.  
When all churches shall have done this, the answer \$120,000.00, will be obtained by April 30th.  
April 30th closes the Southern Baptist Convention year.  
Let's raise our quota by that date and go to the Southern Baptist Convention at Memphis in May with the largest delegation of any state.  
What do you say?

R. B. Gunter,  
Corresponding Secretary.



## HOME AGAIN

By W. A. McComb

From Miami, the homeward journey was North up the East Coast, via Palm Beach, a wonderful resort of 30,000 including the West Palm Beach, the two being connected by bridge or causeway across the Bay. There are some 30,000 tourists there at this time making a double population.

At Ft. Pierce, we turned inland 40 miles to Okechobee Lake. This inland lake is 60 by 45 miles and is a veritable inland sea. We went still further west 30 miles to Childs and then turned North through the finest Citrus fruit section of Florida. At Lake Wales we visited the "Singing Tower" and heard the sacred concert of thirty minutes from four to four-thirty Saturday afternoon. This tower erected on an elevation of 250 feet, said to be the highest point in Florida, by Mr. Bok, retired multi-millionaire, formerly editor of the Ladies Home Journal, at a cost of two million dollars. From here to Orlando, 60 miles, is one continuous fruit grove or succession of fruit groves. Oranges and Grape Fruit, enough to supply the world it would seem. Orlando with 40,000 people and 36 lakes, prettiest town in Florida.

On Sunday we worshipped with the first Baptist church of Orlando and heard a very gracious message from the Pastor, Dr. Adcock.

From there via DeLand, the seat of our Baptist College, Stetson University, which seems to be well located and well equipped with splendid buildings and then on to Daytona Beach of wonderful fame, and well deserved.

Thence North to St. Augustine the oldest and most quaint city in the U. S. The Old Cathedral, Old Fort and Old House and the Alligator farm of 6000 and you have about exhausted the places of special interest.

Forty miles to Jacksonville, and then 500 to Gulfport over the finest road in the world, and to the best town. The round trip by motor to Miami was 2,135 miles, no tire trouble, no engine trouble—joy ride all the way.

What impressed you in Cuba? Lots of things favourably and some otherwise.

Among the otherwise was the blots on the body politics—The open saloon with its attendant vices and poverty and ignorance. The lottery from which the President of the Republic is said to get a graft of \$350,000.00, annually.

Each senator and representative is said to get a smaller rake-off also from the lottery. But someone has to pay the bills and that comes from the people. The Ex-Presidents as a rule live in magnificent estates out in the suburbs of the city. They still regulate the "Bull Fighting" by law.

"Cock Fighting" is also said to be a fascinating passtime. All I learned of these things was by hearsay, and that was closer even than I cared to get to them. And yet Cuba has a wonderful climate.

Florida with her magnificent roads, beautiful lakes, fine citrus groves and unexcelled climate is just coming into her own. She has a great future.

What did you get out of it? Information, Recreation, Inspiration, Determination, Consecration.

"I used to dream and wonder,  
At the road that wound away  
And hope that I might journey  
And seek its end some day;  
But sometimes miles we wander  
And many a league we roam,  
Just to find the path that is dearest,  
Is the one that leads us home."

Our country has definitely relinquished the old standard of dealing with other countries by terror and force and is definitely committed to the new standard of dealing with them through friendship and understanding.—Calvin Coolidge.

## PRAYER MEETING

I, for one, did not "pass up your splendid editorial on prayer-meeting unread." In truth and in fact, I read it carefully and prayerfully a second time.

I am pleased to inform you, that Enterprise has a real "live wire prayer-meeting", a sure enough meeting at which we talk and commune with God and not a "midweek service." The young people as well as the older citizens are interested and we have a well filled house every Wednesday night, when the weather is favorable.

Can other places have a real prayer-meeting? Yes, some can be done easily, if they will go at the "job" in the proper way by getting the young people interested and the people in general to talking prayer services and tell non-attendants what a feast they are missing. Before we adopted the present plan in 1923, our prayer-meeting was "too dead to kick." If we would have a dozen present at such meeting we would feel elated and thought the crowd fine. During 1923, a band of brothers formed a Laymen's League, composed of all denominations, and your humble servant was elected Captain. We resolved to put God first and make Enterprise a God-loving and God-fearing place. I asked for their hearty cooperation and fervent prayers, that we might be of service to our people and dedicate our lives to the cause of God. We got on our "jobs" at once, by holding services in various communities and by taking charge of our prayer-meeting. We alternated by holding services at the Baptist and Methodist Churches each week, and, would you believe it, since this plan was launched, the interest has continued to grow and we have well filled houses at each service?

Through Divine guidance our meetings are made worth while and interesting. The people have been educated up to the point that it is their meeting and they talk prayer-meeting and long for the time to roll around for each service. We have a leader to give a good spiritual talk, splendid musical programs, sentence prayers, scripture reading by several in the audience, repeating of favorite Bible Verses, testimonies and prayers for special objects, in fact something different at every meeting, and they come out to learn what's next on program. We announce prayer service at every gathering, and tell the people what they will miss if they are absent and God bless your life, they come likened unto the Queen of Sheba, to See.

Well do I remember, Christmas Eve night 1924, when the weather was bitter cold, we held prayer service and the house was packed, whereas upon a like occasion the young people would have been off frolicking and imbibing "bust head liquors."

Being Captain of our Laymen's League, it has been my desire to get all the light possible as to the best mode of conducting a prayer-meeting. During the Summer of 1926, it was my good fortune to be in the great city of Atlanta. It was natural for me to want to see a real prayer-meeting, hence a resident friend of mine piloted me to one of the First Churches of that city, and imagine my disappointment when I discovered just "a little handful of old men and women there," less than one-fifth the number of our smallest Enterprise crowds, and the meeting was the tamest affair I ever attended. I will not call the name of church or denomination. I wondered where the young people of that progressive city, and what was the trouble.

In conclusion, Bro. Lipsey, I'll add that some of our band of laymen have "fallen by the wayside," while a majority have been as solid as Adamant rock and still standing by their "guns" and doing business at the same stand and God is and has been with us, because we put Him first, and He has answered many of our petitions which I could relate and convince the most skeptical, if space would permit. Tell your people to put "pep" in their prayer services and do "real

praying" for success, and I guarantee God will see that they have glorious services each week, but warn them not to compromise with the devil by holding services at 5 o'clock in the evening so as to permit the people to listen on radios and go joy riding at night. If they do, the devil will become victorious and they will get nowhere towards communing with God and receiving His blessings. "Resist the devil and he will flee from you."

Jno. L. Buckley,  
Enterprise, Miss.

## WHAT ARE WE GOING TO DO ABOUT IT?

One of the curses of this day, in my judgment next to whiskey itself, is cigarette smoking. Many, many parents are permitting their boys and girls to form this evil, sinful habit without even reprimanding them, much less telling them seriously the facts concerning cigarettes. Let me give a few: Hudson Maxim noted inventor of explosives, says cigarette smoking is the maker of invalids and criminals. The Cadillac Motor Company, of Detroit, employs about 15,000 men and here's what they say: "We will not hire anyone whom we know to be addicted to this habit." Thos. A. Edison, of world wide fame, points out the harm in this practice and says: "The boy or young man whose brain is fogged by the use of cigarettes finds himself hopelessly handicapped." Ty Cobb, famous baseball star, adds the following: "Cigarette smoking stupifies the brain, saps vitality, undermines the health and lessens the moral fibre of the real man. Most of the big leagues will not have on their pay roll a cigarette smoker." Dr. J. H. Kellogg, of the Battle Creek Sanatorium, who has had the widest experience in dealing with sick folks, says: "The American stock is depreciating physically, mentally and morally on account of cigarettes." U. S. Surgeon-General Rixley reports: "The prevalence of tuberculosis in the navy is to be referred to the use of cigarettes." Dr. W. A. Shepherd, of Colorado, gives this statement: "In some 25 years of treating tuberculosis exclusively the time came when I refused to receive a cigarette fiend in my sanitarium unless he quit tobacco, because the constant irritation produced by cigarettes on mucous surfaces of the lungs neutralizes to a fatal extent any treatment that may be administered." Surgeon-General Sir W. D. Cubbins in his last annual report states: "In the interest of the army as well as the individual soldier, the cigarette habit should be checked."

I could go on almost indefinitely giving quotation after quotation from many of the most noted physicians and surgeons as well as business men, all of whom lament the fact that the youth of America is having its vitality sapped by cigarettes. Two or three times in the last year or so I have tried to preach against this awful habit and every time I have had some of the best men and women present to say: "Well, no harm in the little cigarette." I have in mind now three splendid young men who are almost total wrecks because they use cigarettes habitually. If they could know and realize how injurious it is to their bodies it seems to me they would quit, unless they have lost all of the real manhood and womanhood they once had. I am told that cigarette smoking and whiskey drinking when once fastened on you have almost the same effect and that it takes two things to quit either or both of them—the grace of God and plenty of real power and determination. A little boy the other day asked me for a match and I said, "Son, what are you going to burn?" He said, "A cigarette." Then I had the privilege of telling him what cigarettes are doing to those who are habitual users of them. In the name of the manhood and womanhood of our state and nation, let's preach against it and urge our people to keep their boys and girls from forming this sinful habit. Here's hoping that we get some results, for God and His glory.

W. E. Farr.



# Housetop and Inner Chamber

Rev. G. P. White of Fountain Inn, S. C., preached for the Church at Hazlehurst Sunday.

Jonesboro College in northeastern Arkansas will put on a campaign to build a girls dormitory.

Everybody come to Jackson to the Sunday School and B. Y. P. U. Convention, March 19-21.

Brother J. A. Rogers of Amory was one of the speakers at the Murray Bible Institute recently. They heard the pure word.

Seventeen years ago this editor took charge of The Baptist Record. Then he was young and green. Now he is older and greener.

Dr. John A. Held, once pastor in Natchez, now Pastor in Mexia, Texas, has been granted a vacation that he may rest and recuperate.

Umatilla Baptist Winter Assembly in Florida continued from Feb. 17 to 26. Among those on the program were W. F. Powell, P. E. Burroughs, W. T. Ayers and J. F. Scolfield.

Mound Bayou in Bolivar County is said to have a population of 1,000, all negroes. No white man has ever lived in the town. As there hasn't been a prisoner in the town for two years, the jail will be torn down and a business honse built in its place.

Humantiy can be welded together only by love, by sympathy, by justice and not by jealousy. Our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ. —Woodrow Wilson.

Press dispatches report that since federal officers cleaned out the liquor gang at Leadville, Colorado, one Justice of the peace has had to go to the poor-house. What God hath joined together was not spoken of the bootlegger and the Justice of the peace.

Some brethren in expressing their dissatisfaction with the settlement of the Carnes case are in danger of making the impression that if the Home Board had spent \$40,000 more prosecuting Carnes they would have been willing to pay the bill. Would they? Somebody would have to pay it.

Friends are to celebrate the birthday of Rev. C. S. Thornton at Burns, Smith County, on March 12. There will be music in abundance, by a string band and a quartette, prayer by Prof. Lee Horn, welcome address by Hon. R. S. Tullos, response by Judge W. H. Hughes, sermon by D. W. Moulder, etc. Much happiness to brother and sister Thornton, and many returns of the day.

The Jewett Burson Evangelistic party, composed of three talented and consecrated young men, has just held a glorious meeting in Coldwater, Miss. The pastor and his people agree that this was one of the richest spiritual blessings their church and the whole community have ever enjoyed. God will surely continue to use these capable young men in making the world a sweeter place in which to live!

One of the greatest needs in all our religious services today in the churches is less self-consciousness and more God-consciousness. This is true in the meetings for young people and old people alike. Or, to put it in the words of the Bible, we need to be alive unto God and dead to self. Self-consciousness is conspicuous for its presence and assertiveness in many meetings for worship. The cure for it is to have a realizing sense of God, his actual, immediate presence, his holiness and sovereignty.

Mrs. W. D. Pye succeeds Mrs. J. G. Jackson, deceased, as State Secretary of Arkansas W. M. U.

Speedway Church, Memphis, J. Norris Palmer, pastor, will enlarge their annex at an expense of \$15,000.

Dr. Len G. Broughton assists in two meetings in Atlanta in March, first at Gordon St. Church, then at Capitol Ave.

Milton Brown of Arkansas is said to have beaten the world's record last year by raising 4,289 pounds of cotton on one acre.

The last Sunday in March is Mission Day in the Sunday Schools. Begin to prepare for it, with a good program in Sunday School and a good sermon on missions.

Rev. Fred T. Gates, for sometime secretary of the General Education Board of New York, and closely associated with Mr. Rockefeller in his beneficence, died recently at Phoenix, Arizona, age 76.

Rev. J. W. Dickens, who for seven years (1905-1912) was pastor at Crystal Springs, has resigned the pastorate of the Baptist Church in Welsh, La., effective March 1st. His plans for the future are not announced.

Dr. J. B. Lawrence, Mission Secretary in Missouri, feels that he cannot avail himself of the offer of his board this year to take a three months vacation and visit Palestine; but that the work requires his presence at home.

One who saw what the people of Magee put into Pastor and Mrs. L. W. Ferrell's pantry says there was never so much seen thereabouts outside of a grocery store. And they say he preaches better because of it. Some other churches ought to try it.

Brother B. W. Spillman, known and loved in Mississippi as well as in North Carolina, has returned to his home in Kinston after spending sometime in a Winston hospital. Hope this means this is fixed up for another long period of service.

Jesus came to seek and to save the lost. Notice he said first to seek them. No pastor can be a good minister of Jesus Christ, a real soul winner who does not know what people in his community are lost. And he must have a personal acquaintance and touch with them. It is not enough to shoot sermons into the air from Sunday to Sunday.

J. R. Hickerson has been pastor two years at Commerce, Texas. In this time 677 have been added to the church. Contributions have increased threefold, practically every member contributing to the budget. Three workers have been employed by the church, one as secretary and educational director and two as directors of music and student work. There are nearly 4,000 students enrolled in the college in the city.

The time may come—would that it were already come!—when the determining factor in the Christian home as to the place where the son or daughter shall be sent for an education will not be so much the name and fame of the institution, or the family traditions that have kept successive generations loyal to it, or its social prestige, or its athletic renown, or its convenience or access, as the influence that that particular school is likely to have on the spiritual life and development of that son or daughter.—Watchman Examiner.

You will find lots of good things in this week's Record. Beside the usual departments which are at least as good as usual you will find a fine word about the Prayer-meeting by a layman, Judge J. L. Buckley. You will be sure to read Dr. McComb's article about his return from Cuba. Don't miss what Dr. Farr has to say on the important matter of cigarettes, and Dr. Rousseau's word about the Southern Baptist Convention, and Brother Boyd's interpretations of Mark. These are just to start you. Keep right on through.

Someone writing in The Baptist Standard says: Rev. H. G. L. Busby has resigned the pastorate of the Carlton Baptist Church to accept the care of the Bowmar Avenue Baptist Church, Vicksburg, Miss. He began work on his new field February 3. During his pastorate, which was a little more than two years, he did a wonderful work. He put the church on the budget, led the church from half to full time and brought the Sunday School up to A-1 Standard. Brother Busby greatly endeared himself to the people here by his effective preaching and wonderful teaching.

The moral standard is the visible register of the inward and invisible spiritual life. It may be a mark that has been reached and registered by the individual or by a community. It does not always indicate a present spiritual life, but may be one that has been attained in the past, and may thus register a life that has ceased to be. In that case the standard is perfunctory and becomes difficult to maintain. We need today a spiritual life that will not only maintain high moral standards, but will raise them higher than those we now have. It was thus that Jesus came to complete, perfect or fulfill the law.

Brother A. T. Mitchell writes: I have been called and accepted the church at Sandy Hook and Hurricane Creek in Mississippi for fourth time in connection with the church here in Angie, La., where I live. It is my desire to form a permanent field out of these three churches that they may be able to have a resident pastor all the time. Sunday was my first service at Sandy Hook and we had five additions to begin with and adopted the single envelope system to finance our church. We expect to work out the per cent to go to each object soon and it is my desire to give all to missions we are able to give.

"The editors of the Southern Baptist Press Association reaffirm their loyalty to the denominational Co-operative Program and gladly continue to use our columns for the spread of information and inspiration in its support.

"We further respectfully call attention of the representatives of all our denominational agencies and institutions to the part they may play in promoting the Co-operative Program and urge that pastors speak more often to their people about the specific causes fostered by Southern Baptists and that the heads of all our state and South-wide institutions and boards use every possible occasion to place their work upon the hearts of the people and thereby increase interest in the whole cause."

The Baptist churches of St. Louis, Missouri, are to engage in a simultaneous evangelistic campaign, March 10-24. Announcement has been made that F. F. Brown, of Knoxville, Tennessee, will assist the pastor of the Delmar church; W. W. Hamilton, of New Orleans, will be at the Third church; Z. F. Bond, of East St. Louis, at the Jewel church; Paul Weber, of Jefferson City, at the Water Tower church; W. H. Knight, of Seminary Hill, at the Euclid church; J. W. Kramer, of Denver, at the Fourth church; Joe Jeffers, of Texas, at the Bethel church; and Angelo Di Domenico, of Philadelphia, at the First Italian church. Several pastors will conduct their own meetings. There are thirty-five churches in the St. Louis Association reporting a membership of 15,673. Practically all the churches will cooperate in the simultaneous evangelistic campaign.—Watchman Examiner.



## Editorials

### UNION OF CHURCH AND STATE

There is no other subject on which our people more need to get their minds clear and their convictions correct than this matter of the union of church and state. It is a subject from which we have refrained from speaking for fear of being misunderstood for some time. But perhaps we have now come to where we can talk and think dispassionately about a matter in which we are all deeply interested.

It is an original conviction with Baptists that there should be no union of church and state. This conviction is now fortunately shared by nearly all Protestant, or non-Catholic organizations in this country; though the parent organizations of some of them in the old world still cling tenaciously to the idea of union between the church and the state. This is true in England, Scotland, Germany, Sweden, Norway, Holland and other countries. And even some dissenting sects in those countries have expressed a fear that if state support were taken from religion, the whole thing might topple into chaos. And some of it would, and ought to. But the genuinely apostolic kind has never needed outside props. What it needs is a fair chance at the devil.

That clause of the Constitution of the United States which deals with this matter has been often referred to of late, but not often quoted. It provides that Congress shall make no law for the adoption of any form of religion, or prescribe how men shall worship God. This was to prevent the union of church and state, which was a live subject in those days, because some of the colonies or states had previously to this undertaken to prescribe forms of worship, proscribing others. It was to prevent the state church idea which obtained in most other countries at that time from being fastened on the people of the United States. It was made the first amendment to the Constitution of the United States it is said upon the petition of Baptists.

It is clear from the history of this legislation that the union of church and state meant the recognition of some form of religion, or some church, as established by law, with special, and exclusive privileges and with moral and financial support of that religion by the state through taxation for its benefit. This would mean that the church, or some church, and the state are organically connected by law, with control of one by the other, either in part or whole. This is what is meant by union of church and state in European countries. It has sometimes resulted in control of the state by the church; and sometimes in the control of the church by the state; or a little of both.

This means that a union of church and state involves the dictation by the church to the state of what sort of laws it shall put on its statute books; and the dictation by the state to the church of how it shall carry on its work and its worship. This is an organic union. This is possible only when the state or government is a unit; and when the church is a unit. Of course, the state is a unit; that is, it includes all the people and acts as one man. But that the church is a unit: that is a horse of another color.

In this country there are a number of churches, or religious organizations, which aspire to be, and claim to be, units. But there are others which not only do not claim to be organic units, but are opposed to organic unity, that is control by one central body, whether that body be a man, a congress, a convention, a conference, a Synod, or assembly or what not. Catholics, Episcopalians and some others advocate ecclesiastical unity. Baptists will have none of it. Therefore, Baptists by their very fundamental principles are

not only opposed to the union of church and state, but their independence makes such a thing an impossibility, so far as they are concerned.

Now there are some applications or misapplications of the principle of separation of church and state that need to be carefully studied. There have been people, some of them Baptists, whose adherence to the principle of separation of church and state led them to disclaim all rights as citizens. They will have nothing to do with the state, refusing to vote, hold office or function in any way as citizens. We do not need to argue this question. It is sufficient to say that separation of church and state applies to the church as an organization and has nothing to do with one's individual relationship or duty to the state. A Christian has a relationship to his church and also to the state and they need not conflict. Jesus and Paul both taught the duty of Christians to the state as citizens.

Another question which arises is as to whether or not the property of churches or other religious organizations should be exempt from taxation. Or should some kinds be exempt and others not; or should a certain amount be exempt and all beyond this be taxed? This is due for a good deal of discussion and ought to be thought through in the spirit of justice and in harmony with the idea of separation of church and state. The law on this subject in Mississippi is somewhat confused and confusing. Property whose rental goes to support old preachers specifically is exempt, but if it goes to support missionaries, it is not. But that is a long story and might require several chapters. Is exemption from taxation right in principle, either for a factory, school or church? Page several legislatures and tax commissions.

Some people found it difficult to see that orphan children who were given a home and food by Baptists were entitled to the privileges of the public school. The argument was advanced that it was a union of church and state to provide schools for orphans who were given shelter and food by Baptists. By the same logic it would be unlawful for any Baptist preacher to send his children to a public school, because he is supported by his church. Such is the confusion in some minds when they raise the hue and cry, "No union of church and state". No man loses his rights as a citizen because he joins the church; and no child loses its rights to attend school because it is in a charity institution. But the state cannot be asked to pay for the religious training of the children.

Another phase of this question of church and state comes in for proper consideration. In what way, if any, may churches, or any church institution, organ or representative, seek to influence legislation or to influence the public in the selection of public officials. This is no place for getting excited, taking "the jimmies" and raising a dust. It is a matter about which there should be sober thought and sober speech. Is it proper for any representative Christian body to seek to influence opinion and action in matters that are governmental, or, in the good sense of the word, political? You may spend some time on that if you wish. The editor will have a word to say about that later.

### THE CHURCH

If somebody isn't careful there's going to be a lot of stuff taught in the Sunday School next Sunday that is utterly misleading. Here is where the benefit of a teacher's meeting or workers' council can help. And the pastor has an opportunity.

The subject given in the Sunday School helps is "The Christian Church", and the first passage of scripture given is about the kingdom of God and says not a word about the church. It must be remembered that while the expositions and explanations given in our lesson helps are by Baptists, the selection of the scripture passages for study is in the hands of a committee representing

many denominations. The very selection of these scriptures and indicating that they are teaching about the church, is itself an effort at interpretation.

There is no Bible subject on which there is more difference of opinion and confusion than on this question of the church. It is a good subject to have for study in our Sunday School classes, and it ought to be worked over thoroughly. It could well form the subject of a series of studies in the Sunday School for a month or more. But we have to cover much ground in little time.

You will read the gospels more than half way through before you come across the word church at all. This would indicate not that it is an unimportant matter, but that there are other matters that come first in point of time, and maybe in importance. Not much is said about the church, or a church in all the gospels. You will not find the word in the Old Testament at all. You will not find it in the gospel of Mark, or Luke, or John. In Matthew it occurs in only two places, the sixteenth and the eighteenth chapters. Here Jesus says, "I will build my church"; and "Tell it to the church".

This all means that there are other things to be attended to before we come to the question of the church. Most people think of the church when you talk to them about Jesus, about becoming Christians. All that has to be settled before we come to talk about the church. The kingdom of God is not the church. And the church or the churches are not the kingdom of God. But the kingdom of God comes before the church. And there can be no church unless and until the kingdom of God comes. John the Baptist preached the kingdom of God is at hand. Jesus said the Kingdom of God is among you. But they didn't say anything about the church. You will never get into the kingdom of God by getting into the church, or a church; but you may get into a church only after you have gotten into the kingdom of God.

To be sure, the church is to promote the kingdom of God, just as a plow is to promote a harvest. But a plow is not a harvest. The kingdom of God cometh not with observation. That is, it is not a matter that can be observed with the eye. But a church is a visible effect of the kingdom of God. Primarily, the kingdom of God is an individual matter. That is, it is a matter between the individual Soul and the Lord Jesus. It is established in us by the acceptance of Jesus as Lord and faith in Him as an all-sufficient Savior. If there is one man who is a Christian, the kingdom of God has already come. It spreads as others yield to the Lord Jesus, and it grows as his authority is more completely established over us and in us.

The fellowship of the saints, their unity in Christ, becomes evident wherever two Christians meet. For practical purposes, for effective service, for the promotion of a common desire and purpose this unity and fellowship easily become visible and permanent. Wherever this occurs you have a church. The church thus becomes a natural result, a delightful means of companionship and a necessity for the largest results.

Of course, Jesus meant for his disciples to be thus associated together for worship and for promoting their common life and purpose, His purpose. A church is possible only where there is this spiritual unity. You do not make a church forcing all into one visible body. Unity is not forced or manufactured. Unity is born of common experience, common life and common purpose. There must be one Lord, one faith, one baptism; one Spirit, one hope, one God and Father of All. Where these are lacking, there can be no Christian unity and no Christian Church. Where these are present, you do not have to drive them into one pen or fold; they will seek fellowship, and unite inevitably. The church is the natural expression of our one life in Christ. Every Christian hungers for this fellowship.



The Church is also the appointed agency, God's appointed agency, for carrying on the work of the kingdom of God. The cultivation of spiritual life cannot proceed very far without the contacts which the church provides. The work of redeeming a lost world, and of ministering to the manifold needs of men can only be done by the co-operation which a church makes possible. A church is the body of Christ, that through which he does his work in the world today. It is a spiritual body, that is permeated and vitalized by the Spirit of Jesus. Its ministry is primarily a spiritual ministry. That is a ministry of giving life to dead men; awakening them and setting them on their feet and reproducing the work of Christ through them, on and on.

The work of the Church is not philanthropy. It is not primarily physical relief. That is incidental. Its business is to make such men as will not need physical relief, will not be a burden to society. The work of the Church is not education. It is to awaken men so that they will never be satisfied till they get the best possible education or preparation for life. It is a far cry from that voice in the wilderness, "Repent ye for the Kingdom of Heaven is at hand", to the present day institutionalism of the churches, and a back-breaking effort to pay our debts and keep our institutions going.

#### MEDICATED PRAYERS

Most of the prayers you hear probably impress you as needing something done to them. They are lacking in some quality that would make them acceptable and effective. Not only is this true of the prayers you hear. But the prayers which we ourselves pray, not only sometimes, but always need to be doctored before they can be effective. This is shown not simply by the feeling that we have at the time we pray, but the failure to obtain results. Are we disappointed by failure to get an answer? Or are we so accustomed to receiving no answer, that we have ceased to be disappointed?

Maybe it would help us to read a few verses in the eighth chapter of Revelation: "And another angel, (besides the seven with the trumpets), came and stood over the altar, having a golden censer; and there was given unto him much incense, that he should add it unto the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand." Here is a description of medicated prayers. That is prayer with something else added which makes it acceptable to God and mighty in results.

There's lots of truth in this book of Revelation if we can get it out. Here it is indicated that prayer is offered at the altar. It is common for people to speak of an altar of prayer, or the family altar. Some even imitate the mistake of Catholics and speak of having an altar in the church. There is but one altar for a Christian. An altar is a place where sacrifice was offered. The essential sacrifice is the sacrifice for sin, that is to take away sin. The Christian's altar is the place of the offering up of Jesus Christ as the propitiation for our sins. It is at this altar that we pray. It is on the basis of the sacrifice of Christ, that we are able to pray. Through him we have access to God, that is through the blood of his atonement. That is why we speak of an altar of prayer. And that is why the incense was added to the prayers of the saints at the altar.

In and of themselves our prayers cannot be acceptable to God, nor accomplish any good, unless something else is added to them. Elsewhere we are taught in the Scriptures that this something else is the work of the Spirit of God. Paul says, "Through Him (Jesus) we both (Jews and Gentiles) have our access in one Spirit unto the Father". Again, "We know not how to pray as we ought, but the Spirit himself maketh in-

tercession for us with groanings which cannot be uttered".

You will notice in reading further on in this eighth chapter of Revelation that after the prayers of the saints were mingled with the incense, the angel filled the censer with fire from this altar of sacrifice and cast it upon the earth. And it started something. There followed thunders and voices and lightnings, and an earthquake. Is that not about what is needed in the world today? No, we are not thinking of the physical phenomena of thunder, etc., but the spiritual results which these things symbolize. Do our prayers not need medicating, energizing? Does the world not need to be roused from lethargy, and shaken loose from its apathy and from the grip of sin?

#### IS JESUS THE FINAL WORD?

The theory of evolution has a big program before it and doesn't hesitate to take plenty of time. The big idea is that everything began with a tiny cell and it kept on rolling like a snowball and growing until it filled the universe. Of course, it doesn't bother to answer such questions as, Where did the accretions to this snowball come from? Or the theory speaks of the upward urge of matter until it becomes organic, animal, intellectual, spiritual and what not. They do not hesitate to say that Jesus was a product of this upward urge, and that he is only one link in the ascending chain whose end is not completed and never will be.

Against all such imaginings it is sometimes a mighty fine and restful thing to get hold of the sure word of prophecy, the testimony of the word of God as to the position of Jesus, in the economy of God, or the ongoing of the universe, if you prefer that phrase. It looks like John the Baptist was at one time in danger of becoming an evolutionist; that was when he was shut up in a dark prison and couldn't see what was going on in the world. He seems to have gotten spiritually bilious and sent a messenger to Jesus inquiring, "Art thou he that should come, or look we for another?" That is are you just one link in a succession of prophets, and are we to look for another, and just keep on looking for another, and another? Is the hope of Israel an unending search? Is religion a never satisfying chase after something that is never reached? Are we on a treadmill; or are we going somewhere?

Jesus was considerate of John, and answers him effectively, Go and tell John what ye see and hear. The evidence of your eyes ought to end the quest. One of the disciples who heard this, long-afterward heard Jesus say, "I am the alpha and the omega, the first and the last". That sounds mighty like finality. He also quotes Jesus as saying, "I am the way, the truth and the life", not the way to truth, but the way, the truth and the life. Another disciple (who wrote the letter to the Hebrews) had the idea that Jesus was the final word in the revelation of God, for he said, "God having of old time spoken unto the fathers in the prophets, by divers portions and in diverse manners, hath at the end of these days spoken unto us in his Son".

This does not mean that there is no more for us to learn, or that we are shut out from further progress in life. Quite the contrary. But it does mean that our progress is made possible through the knowledge of His Son. His divine power hath granted unto us all things that pertain to life and godliness through the knowledge of Him. "The witness is this that God gave unto us eternal life (unending and continuously expanding), and this life is in His Son. He that hath the Son hath the life; he that hath not the Son of God, hath not the life."

#### A GREAT GIFT TO THE BIBLE INSTITUTE W. W. Hamilton, Baptist Bible Institute

In answer to the call of the Baptist Bible Institute for help in the sudden emergency which was thrust upon them there have been many responses in varied amounts from \$1.00 to \$1,000.00. These responses have given added evidence of the place which the institution has in the hearts of our Southern Baptists who are deeply interested in the missionary work being done in this large and needy field.

One of our returned missionaries from a foreign field sent a check for \$5.00, and then in a few days followed the first gift with another for the same amount, because he realized that the Bible Institute was such a channel for real missionary work.

Perhaps the largest gift made has just been received by the president. It comes from a distant state and is prompted by a love for the institution which "is doing such good work and filling so large a place in kingdom service". The letter accompanying the one dollar bill said:

"I only wish my purse were as big as my sympathy and desire to help. I am now in my seventy-second year, hale, hearty and vigorous, but because I have just a little gray in my hair I am now, for the first time in fifty years of ministry, out of work and have no regular income. Being strong, I'll fall back on manual labor to support wife and self. I earned the dollar I enclose shoveling snow from a roof and repairing it. It is not much but will help a little on the Institute's debt."

#### SPANISH-AMERICAN MISSIONARY PROGRAM

W. W. Hamilton, Baptist Bible Institute

On the last Sunday in March there will be held at Harmony Baptist Church in Mississippi a Spanish-American missionary program of unusual interest. It will be an all-day service and will take the place of the regular fifth Sunday meeting of the Hancock County Baptist Association. Brother Mark Ferges, a student of the Baptist Bible Institute, will be in charge, and Brother and Sister Z. Paul Freeman of Mendoza, Argentina, are to assist. Mr. and Mrs. Freeman have been seven years in South America as active missionaries, and are now home on furlough and are the missionary guests of the Baptist Bible Institute for this session. They were the first students from this institution to go as foreign missionaries.

A number of native Spanish Christians from the New Orleans Spanish congregation, which meets at the Coliseum Place Baptist Church, will attend and take part in the all-day meeting. These Spanish Christians will be dressed in their native costumes and will, in their own way, render certain numbers and will demonstrate the glorious results for work among foreigners in New Orleans. Brother Freeman will tell of his work in Argentina, and Mrs. Freeman will depict wanderings through South America with an accordion.

The Baptist Bible Institute is grateful for every such evidence of the far reaching results of its missionary spirit and work and workers.

Pastor H. R. Holcomb of Tupelo is assisting Dr. C. C. Morris in a meeting at Ada, Oklahoma.

Dr. John Jeter Hurt of Jackson, Tenn., was the speaker at the Oxford B. Y. P. U. banquet March 29th.

A letter from Pastor H. M. King of Calvary Church, Jackson, says: "We are planning to move into our new building on the tenth of March". These people are deserving of praise and congratulations. We hope to have some account of their great church and its building a little later.



## MEDITATIONS IN MARK

By J. L. Boyd

Mark 6:47 to 56—The feeding of the five thousand carried the enthusiasm of the people beyond all bounds, which in turn forced Jesus into the mountains "to pray". They would have him to be their king, and their King he desired to be, but not in the manner and on the terms that they had planned. However, it was a real temptation to Him to do so. And in the hills with the Father he could better withstand it. So, into the mountain he went, after sending the disciples into a boat to cross the sea, and "taking leave" of the eager multitude in the plain. "And when even was come, the ship was in the midst of the sea, and he alone on the land." When the shades of night fell, he was in loneliness of the groves on the mountain's crest. How lonely that night must have been! On this peak a battle was raging, and the battle ground was in the heart of the Saviour. It was a conflict that he must fight alone, and one the issues of which were far-reaching. To be king! Well, to this end was he born, but how and when and where was the issue. He needed the Father's counsel, and the Holy Spirit's comfort to keep his face set toward calvary. The crown this side of calvary would be as worthless as a "strand of straw." This night's vigil in the mountain helped him to keep his purpose true.

Yet, all through the lengthening hours of that night Jesus was "seeing them toiling in rowing, for the wind was contrary." He was in a straight betwixt two, and the disciples were also, without him. A storm was raging in his breast, and another of a different nature was raging about their heads. But having settled his, he came to them in theirs. "About the fourth watch of the night (between three and six o'clock in the morning) he cometh unto them, walking upon the sea." Mark falls into the present tense of the verb here, making it vivid to our minds: "He is coming unto them," or comes unto them." Thus we are brought right out there in the open sea to see that sight, too, as we read this account of this unheard of thing. There he comes! Can't you see him! And "Walking upon the sea." It is like walking on air. And it is unbelievable. That cannot be done; or never was. To them it was a spectre, and "would have passed them by". Even at that, they were frightened, "and they cried out (loud)", for they all saw him and were troubled. Why troubled? Because they did not recognize this as Jesus. He had never acted this way before. Or perhaps they were the more easily frightened, it being night and in a storm, and they were just looking for ghosts anyway! Hardly. These were rough fishermen, and at home on the sea of Galilee, either in sunshine or in storm.

But seeing their fears and hearing their cry, Jesus "immediately" speaks to them. Here is one of Mark's "immediates." Jesus lost no time in revealing himself to them. He says, "Cheer up: it is I; fear not". And saying this, he ascended unto them into the boat. And the wind ceased to blow at that moment and the sea quieted. All this was too much for the disciples to take in in one grasp. They were sore amazed beyond measure, and stood besides themselves. Wonder of wonders was this by the wonder worker, and he was the one they had been companying with for these months! They had not realized fully what the feeding of the five thousand with the five barley loaves and a few fishes meant.

Passing to land and coming up out of the ship "straightway" they knew him." Yes, the people were looking for him to come some day to the land of Gennesaret. Now he is here and they have their turn at receiving the beneficent touch of his healing hand. No time is lost to let the neighbors know, and they too let their friends hear of the coming of Jesus. The whole country round is mobilized, with everybody running hither and yon carrying about in beds those that are

sick, bringing them to where Jesus is. "And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were the border of his garment: and as many as touched him were made whole."

## THE SOUTHERN BAPTIST CONVENTION

By G. J. Rousseau, D.D., Pastor First Baptist Church, Pensacola, Florida

The denominational papers last week carried an open letter from Dr. William Russell Owen to Dr. M. E. Dodd, Chairman of the Committee on Program for the Southern Baptist Convention.

Dr. Owen suggests that in the arrangement of the program two things be borne in mind.

(1) A larger opportunity for inspiration.

(2) A decided effort to bring new voices and personalities before the Convention.

To bring about these results Dr. Owen proposed that the morning hours be devoted to deliberation and routine; the night hours to missionary inspiration; and that at least two afternoon hours be given to open conferences in various places, each conference to deal with a given phase of our work, with periods of relaxation for going from one conference to another if it is desired.

Dr. William Russell Owen is one of the choicest spirits among our brethren, and on the platform he is easily the peer of any of our great Southern ministry. It required courage to write as plainly as did Dr. Owen on the delicate questions involved, and is because of his inherent modesty and well-known self-effacement in the Convention that the slightest suspicion of ulterior motive is absolutely precluded. Dr. Owen has simply articulated an intense desire that we come out of the woods, and incidentally he has voiced what hundreds have felt and thought.

I hold that there is not a man among us wise enough to suggest a perfect solution for the multitudinous problems which we face in our Convention. Hence every suggestion sincerely made by any brother is entitled to our sympathetic reception, discussion and consideration on its merits.

I feel that many brethren will find themselves in thorough accord with much that Brother Owen advocates. It is my desire here to indicate what seems to me some physical difficulties in the way of putting into practice some of the suggestions he makes, and also to state what I apprehend to be lurking danger in some of his proposals.

The physical difficulty I see is in securing a number of suitable meeting places for group conferences sufficiently contiguous to the center of things and to one another to make practical the suggestion of going from one to another.

Every Convention goes knows the difficulty of moving from one place to another. I fear that most of the time will be dissipated in fraternal greetings and the renewal of friendly ties and interests between brethren.

Again, group conferences will have the tendency to attract brethren with predilections for a given interest, when as a matter of fact their greatest need would be to attend the conference on an interest for which they have no predilection.

Yet again, some advertised speakers will have the tendency to draw brethren to the conference they lead, in a manner incommensurate with the importance of a whole program.

I am thoroughly in accord with the suggestion of the afternoon conferences, but I feel that these should be held in the Convention hall, with a definite time for a given interest, with a leading speaker who will be a new voice in the Convention, and with a cloture rule intelligently formulated and regirously enforced.

I feel that there lurks a danger in the discovery of potential leadership by the method of judging a man on his oratorical powers. The smooth tongues and the light heads are frequently com-

plementary entities. Of this fact we have a classic illustration in Moses and Aaron, especially when we determine the amount of brains behind Aaron's glib answer to Moses in the matter of the golden calf, "I cast it into the fire and there came out this calf". (Ex. 32:24 1. c.)

But Brother Owen is right. There is an imperative need for new voices in the Convention. This need has become more and more articulate. But the place to discover whether or not a man is capable of leadership is to scrutinize his work in his field. If there are evidences of thoughtful, earnest, sincere and progressive work, such a man should be given an opportunity to bring those qualities into the counsels of his brethren.

There is no question that there are scores upon scores of brethren whose ministries over a period of fifteen to twenty years have given them a maturity and a grasp of affairs that would be of inestimable value to our Kingdom work if only they had the opportunity of rendering the service of which they are capable and for which they are well qualified. But how are they to get this opportunity? In no other way than by a constant mutation of the membership on Boards and Committees. My suggestion is that our Boards be made up of one, two, and three year term members, and that no member should be named to succeed himself upon the same Board on retirement.

As to committees my suggestion is that brethren be named who have not served before, with brethren who by previous service, have acquired experience. In these two ways we will soon build up a large body of brethren, who by their personal contact with problems will come to have a larger sympathy with the various phases of our endeavor in place of merely empirical connection. We will also build up a large body of brethren with a personal interest in things and a feeling and sense of responsibility who are at present only conscious of being "yes-men" or rubber stamps, voting "aye" on things they do not quite understand. It is perfectly obvious that such a state of affairs cannot have any but a beneficial effect all along the line.

Finally, concerning the brethren on the platform. This must be taken with a grain of kindly humor, and yet there is, as Brother Owen rightly indicates, also a grain of tragedy in the situation. The man on the platform, by tugging at the coat tails of the presiding officer has the advantage over the man on the floor in the proportion of one hundred to one in the matter of gaining recognition in debate. Of course his right to speak cannot be denied, but his chances to speak should be equalized with that of his more modest brethren who shun the upper seats in the synagog. I would suggest that such brethren, unless they be secretaries or persons legitimately seated on the platform, be not recognized by the presiding officer; so that if they desire to speak in a given debate they should descend to the floor and take their chances of recognition.

It would also be much fairer if cloture rules are adopted at the very beginning of a debate rather than after one or two brethren have delivered themselves in extenso, making it necessary for the rest to concentrate their wisdom or unwisdom in three to five minute periods.

With the same motives that prompted Brother Owen I humbly submit these suggestions as the summary of my thought on the matters involved, and would not be at all surprised if they should prove to be thoroughly unwise.

Gipsey Smith, Jr., will begin a meeting in Tupelo in May. A tabernacle will be built and the Baptist, Methodist and Presbyterian Churches will cooperate.

Maryland Hall is the name of a dormitory for women now under construction at Westhampton College, University of Richmond, the money for it to be provided by the Baptist of Maryland.



# RIGHTLY DIVIDING THE WORD OF TRUTH

Ben Cox, Cen. Bap. Church  
Memphis, Tenn.

During the Bible Conference held in Memphis recently, at which time Dr. H. A. Ironside, Dr. Harry Rimmer, Dr. T. W. Callaway, and Dr. J. B. Phillips were the speakers, we had a very helpful and inspiring time. In a way, it was one of the greatest conferences ever held in Memphis.

One day a lady purchased in the book stand, fifteen copies of Scofield's "Rightly Dividing the Word of Truth." She said she wished to teach this book to her class. Next day she came back in tears to return them for the reason that her pastor would not allow her to teach it. He said it would unsettle the people. I replied, "I have found it very settling instead of unsettling" she said "I have too." I asked "Who is your pastor?" She said, "I would rather not tell his name but please pray for him."

In bed that night, I got to thinking about the matter and realized that either this Pastor or I was on the wrong track, and if I was on the wrong track I wanted to know it right away. The next day I started to go through the book again and was impressed more favorably than ever with it, so much so that I announced that I would preach a series of sermons, which I started yesterday morning on the test, "Rightly Dividing The Word Of Truth." I have never preached a sermon at Central Church that seemed to be more favorably received than that was yesterday morning.

I said then that we have been caused much suffering by allowing ourselves to follow a certain denomination in bringing into the New Testament things that belong in the Old Testament. Such as the human Priest with his vestments, his bells, his incense and his altar; none of which have a place in this dispensation. Also we have made the mistake of following that great denomination in calling our meeting houses, "Churches." I said then, and I say now, that I am offering \$100 cash reward to anybody to show in the New Testament any authority whatever, for calling any building a Church.

Too often the inclination among leading laymen is to leave all religious duties to their pastor, or to "put their religion in their wives name."

A man who stands out as one of the many shining exceptions to this tendency is Brother Robert E. Jackson, of Cleveland, Bolivar County, who is now Chancellor of the Seventh Chancery Court District of this State.

Bro. Jackson served six years as Circuit Judge when he lived in Amite County before moving to the Delta, and moved to Cleveland about ten years ago. He has been Chancery Judge since Jan. 1, 1929. In addition to his duties as a leading lawyer and Chancery Judge, Judge Jackson has found time to serve as Moderator of Bolivar County Baptist Association for the past two years, and was unanimously reelected to that place last summer, and has made an excellent Moderator. He is also a Deacon in his Church, Teacher of Men's Bible Class, has served as President of Cleveland Exchange Club, and is in the forefront of all movements for religious and civic betterment.

Judge Jackson is a living example of the fact that Christianity is not something that is weak, puerile or effeminate, but that it is the most virile, manly and beneficent cause that any strong man can espouse. The Pastor and the Church having the active cooperation of such laymen as Judge Jackson is very fortunate indeed.—W. B. A.

Representing the alumni of Union University, Mr. I. B. Tigrett of Jackson, Tenn., gave Dr. G. M. Savage, president Emeritus, \$1,000 on his eightieth birthday. It was given by 200 alumni, each giving \$5.00.

## Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget  
"Every member of every church contributing every week to every cause, in proportion to his ability"

### HOW TO LEAD PEOPLE TO PAY WHAT THEY PROMISED OR HOW TO FOLLOW UP THE EVERY MEMBER CANVASS

(Continued from last week)

1. Show a personal interest in them.
2. Have the treasurer to make quarterly or monthly reports to the church and thus keep the people properly informed about the finances of the church.
3. Have the treasurer to send a Church Treasurer's Receipt to each member each month, or at least each quarter.

Some churches send statements to their members, but many who have tried both say that receipts bring better results than statements.

The Church Treasurer's Statement and the Church Treasurer's Receipt are similar in that they convey practically the same information, namely: the amount and date of each offering made by the individual during the month, the total amount due on his pledge, the total amount paid on his pledge and the amount balance due on his pledge.

The Church Treasurer's Statement and the Church Treasurer's Receipt differ in that, (1) the form of a statement, the other is made in the form of a receipt; (2) The statement places the emphasis on the amount that has not been paid on the pledge, the receipt places the emphasis on the amount that has been paid on the pledge; (3) The receipt conveys the idea that the treasurer wants the members to know how much he has received from them so that if he has not received all they gave they can look into the matter at once and get their account straight. The statements convey the idea that the treasurer wants the people to know that they have not paid what they promised and that they are therefore, requested to "pay up"; (4) Some people look upon statements as "duns," and object to the churches sending them out. It would seem that no one could object to receiving a receipt from the treasurer, showing that he has received their offering and that he has given them credit for the same on his church books.

Of all books for Church Treasurer's Records I have seen, I think the best is the one recently placed on the market by Mr. Geo. J. Burnett, who is the Associate Secretary of the Baptist Brotherhood of the Southern Baptist Convention. Mr. Burnett has, with the assistance of an expert accountant, prepared this Treasurer's Record Book with a view to meeting the needs of all the churches from the smallest country church to the largest city church. It would be well for any who are interested to write Mr. Burnett, Memphis, Tenn., and ask him for a sample of his Church Treasurer's Record Book. The book is in the form of a loose leaf ledger, and he would, I am sure, be glad to send you a page for your inspection.

4. Keep the people informed about all phases of denominational work.

One of the finest ways to lead people to pay what they promised is to keep them properly informed about all phases of denominational work. People will be more apt to support denominational work if they are interested in it than if they are not interested in it. The best way in the world to interest people in denominational work is to inform them about it. A person cannot possibly be very enthusiastic about a thing he knows nothing of, but the more he knows about a thing the more interested he will be in it. If, therefore, our people are not informed about denominational work they will lose in-

terest in denominational work, and if they lose interest in it they will be apt to make no sacrifices in order to finance it.

I take it that all of our people today know something about our denominational work, but all many of them know about it is, it is in debt. That is the limit of their denominational information. They know our denominational work is in debt, but that is all they know about it. If our work is in debt, our people should know it, but if we inform them about nothing by our debts; if we preach debts, debts, denominational debts, and nothing but debts to our people, many of them will lose interest in our work, and will fail to pay what they pledged, while others will not even make a pledge to support it.

If we preach nothing but debts to our people, we will not be doing our duty, because they need to know more about our work than the mere fact that it is in debt. They need to know why we are in debt. They need to know about the results of our work. They need to know about the opportunities that are confronting us. They need to know that Christ is commanding us; that God is waiting to lead us, and that the Holy Spirit is ready to endue us with power. They need to know that the world is challenging us, and that the dead in Christ are watching us, (Heb. 12:1). They need to know all about our work. And, I believe, when our people are properly informed about our work they will become interested in it and will adequately support it.

So let us quit denouncing the Cooperative Program and the Unified Budget, and let us quit criticizing each other and go to preaching Stewardship and Missions before we can interest and enlist our people, and so the quicker we start, the better. Let's start NOW. What do you say? (See Matt. 26:46).

If you want your people to pay what they have promised,

1. Show a personal interest in them.
2. Have your treasurer to make reports to the church in conference and keep the people properly informed about the finances of your church.
3. Have your treasurer send monthly receipt to each member.
4. Keep your members properly informed about denominational work. And, by all means, PREACH STEWARDSHIP AND MISSIONS.

#### A REQUEST

During September, October and November we furnished Stewardship books to a large number of churches throughout the State. Some of the churches have not as yet returned the books to us. If you have finished your class in stewardship and have not as yet returned the books to us, please do so at once.

G. C. HODGE,  
Jackson, Miss.

Some time ago Dr. J. Frank Norris brought suit against the Jackson Daily News for libel. The court required Dr. Norris to give \$5,000.00 bond to cover the cost in case he lost the suit. This Dr. Norris was unwilling to do and the case was dropped.

Presbyterians believe in the perseverance of the saints. Here is the record of three preachers in Mississippi of this faith. Dr. S. C. Caldwell, of Hazlehurst, has been pastor there for 41 years. Rev. C. P. Colmery has been pastor at Edwards for nearly 42 years. Dr. C. W. Grafton has been pastor at Union Church about fifty-five years.



# Mississippi Woman's Missionary Union

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**An Important Acrostic For You!**  
 G—reenwood! W. M. U. Convention!  
 R—ally to the Call!  
 E—very woman interested in Missions is invited.  
 E—njoy our hospitality and welcome.  
 N—otice the Baptist Record every week for facts.  
 W—rite to Mrs. J. E. Mann that you are coming.  
 O—n program will be many interesting things.  
 O—ne plus one, plus one, plus one and that one  
 YOU will mean a Convention.  
 D—ate, April Second, Third and Fourth.  
 —Mrs. Fred Little, Chrm. Publicity

As you will note, in the clever acrostic, Mrs. J. E. Mann, Greenwood, Mississippi, is Chairman of the Committee to provide homes for delegates and visitors for our Convention. Send in your names as soon as practicable. Tell Mrs. Mann what time you hope to arrive, and whether you will go on train or by auto.

### Correction

The last issue of the Record lies before me. When I turned to our page to see if it was all right,—why I almost decided it was all-wrong:

We have the finest lot of printers in Mississippi, and they do not often get things "pied"; (I believe that is what I should say.) but two important notes were slightly mixed this time. Because they are important I am writing them all over again and we will all read them, and say nothing.

Not only the First District, but the entire State will regret to learn that our First District Vice President, Mrs. W. Y. Quisenberry, has resigned because of sufficient and wise reasons. We shall miss her ability and consecration in our counsels.

The Dear Lord always provides. We are happy to announce that Mrs. Hal Ellis, Hazelhurst, will take up the Work. She has proven so efficient as Superintendent of Copiah Association, that we know she will do equally as well as Vice President. "Calling to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother, (Mrs. W. S. Webb) and thy Mother, (Mrs. Hattie W. Granberry) I am persuaded that it dwelleth in thee also."

The clipping below came from the Church Bulletin of Okolona Baptist Church. Theodore Roosevelt said, "If you are going to do anything important for the men, you have to begin with the boy before he is a man. The chance of success lies with the boy and not with the man."

Victor Hugo said: "All the vagabondage of the world begins in neglected boy-hood."

Watch these Okolona boys grow into great men.

### Royal Ambassadors

The Royal Ambassadors, the Baptists organization for boys, was organized Sunday afternoon. The following were present: Randolph Richardson, Charles DeVault, Townsend Moss, Clifton Eaves, Earl Callis, Sterling Richardson, Wayne Palmer, James Palmer, Charles Pigford and Ogden Richardson. Each of these boys plan to enter heartily into the work, and to make the Okolona R. A. one of the best in the State. The ages of these boys are from nine through seventeen. This

is a splendid age in which to line your boy up for wholesome, enjoyable work, thus, discouraging him in giving his time and attention to the undesirable things of life.

These boys, under the leadership of Rhynehardt Neubert, plan to complete their organization at the next meeting, to organize a ball team, and start the numerous activities that youth likes and should be encouraged in. Get your boy in on this.

### "Tithing Stories"

When you read this notice it will be time for you to mail your Tithing Story to W. M. U. Headquarters. **DO NOT DELAY.** Our committee will be ready to choose the best one from each grade. Be sure it is a story and not an Essay on Tithing.

We will award Missionary Magazines and Missionary Biography for prizes again this year.

### Full Graded Unions

This is the first quarter of the new Year and it's time to begin checking up on the Standard of Excellence for each organization. If you fail to make the Standard in each of your organizations this quarter, of course you will fail to be a graded A-1 Union for the year 1929.

This year will be quite like any other year if you let it. I wonder if that will satisfy our Heavenly Father. If I reach the Standard of Consecration and live the Spirit filled life, He expects me to live during 1929 I must examine my ideals and motives daily and not wait until December 1929 to begin.

The Standards for the W. M. U. Organizations are designed for the purpose of spiritual growth and illumination of our constituency. If any organization fails to create spiritual power it has no right to our energies. Therefore let us leave nothing undone to make our Missionary Organizations A-1 for 1929. Check up monthly on your organization and daily on your leadership.

### Y. W. A. Banquet

Your attention has been called to the W. M. U. Convention at Greenwood April 2-4. Now that means we are expecting a host of Y. W. A. girls to be present. We are to have a Y. W. A. Banquet Wednesday evening April 3rd. This will give us a little recreation between sessions of the Convention. Our Banquet program will be brief, pithy and interspersed with fun. There is also a surprise to be announced that will be very interesting to each of you. It is not an announcement of Wedding Bells either.

### A Brief Sketch Of The Jewish Work For The Convention Year Of 1927—1928.

By. Jacob Gartenhaus

#### 1. City-wide Campaigns.

Much has been done through our city-wide meetings, of which I merely make mention of two. In June an eight-days series of meetings was held in Kansas City, Mo., at the First Baptist Church, which was hailed the greatest co-operative effort on the part of Kansas City Baptists. With each evening the attendance and interest increased. One feature of the meeting was the special seven o'clock service preceding the regular evening service, when each night several hundred earnest workers gathered to be instruct-

ed in methods of approach to their Jewish neighbors. So pleased were the ministers of the city with the results of this meeting that a resolution was passed urging that another such meeting be held the following Autumn.

Preceding my visit to Winston-Salem, N. C., for another campaign, in addition to personal invitations extended to all Jewish citizens by the Woman's Missionary Society and others a letter was sent out urging their attendance and assuring them of a cordial welcome. However, realizing that the very day I was scheduled to speak was the Jewish Day of Pentecost, when special services would interfere with the Jewish attendance and thus disappoint many Christians who had put forth earnest efforts, but upon entering the church the ushers informed me that already they had welcomed a large number of the leading Jewish citizens. Later, I learned that more Jews had been present at our meeting than at the synagogue.

A veteran missionary of thirty-six years' experience, assisting in one of these city-wide campaigns, remarked that more Jews were reached with the Gospel message and more was accomplished during that short period of six days than is usually accomplished by a Jewish mission in a year. Thus can we readily see what can be the results of a united, earnest effort on the part of Baptists to reach their Jewish neighbors with the Gospel message.

#### 2. Literature.

Our literature has provoked much earnest thought among countless numbers of intelligent Jews. To cite but one example:

A prominent Jewish citizen entered the Home Mission Board office holding in his hand a copy of one of our tracts which had been loaned him by a Christian friend. He expressed a desire for additional literature and asked that the missionary would visit him, at some convenient time.

### A Miraculous Gathering

For the first time in the history of the Southland a Hebrew-Christian Conference was held in Atlanta, April 23-29, 1928, at the Baptist Tabernacle. Over one hundred Jewish Christians, gathered from all parts of the United States and Canada. What a mighty testimony to the saving power of the Lord Jesus Christ! How our hearts burned within us, as we listened to these redeemed Sons of Israel relate their wonderful experiences! It is impossible to evaluate the benefits derived from this assemblage. It is only in recent years that it could be made possible.

The question no longer is, "Will the Jews hear the Gospel?" but "Will Southern Baptists give them the Gospel?" Lack of interest and support on the part of Christians contributes to the difficulty of this work.

In conclusion I wish to express my deepest appreciation and gratitude to the Home Mission Board for having made it possible to carry on this invaluable and most worthy work, and to all of Israel's friends who have helped lift the burden through their prayers, gifts and personal ministry.



## The Baptist Record

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P. I. LIPSEY, Editor

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advance

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over these amounts will cost one cent a word,  
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## East Mississippi Department

By R. L. Breland

### Pastors' Association

A number of Baptist pastors in the northern part of the state met with Central Baptist Church, Grenada, on Monday, Feb. 18, 1929, and organized themselves into a Pastors' Association for the purpose of mutual fellowship and the study of the Bible. Pastors E. R. Henderson and W. E. Farr were hosts to the visitors.

Pastor Henderson called the meeting to order and after prayer by R. L. Breland a temporary organization was perfected: R. L. Breland was elected temporary chairman and E. S. Flint was elected secretary. The book of First Timothy had been assigned as a study for this meeting. R. L. Breland gave a discussion of the first verses of the first chapter and was followed by J. W. Hicks. J. E. Heath was sick and unable to be present but he submitted a fine paper on the passage assigned him.

Further discussions were had led by J. M. Spikes, E. S. Flint, J. F. Hartley, H. I. Rushing, W. E. Farr and B. L. Hamby. All the discussions were splendid, but perhaps the qualifications of the preacher (bishop) and the deacon elicited more interest. Rev. J. W. Lee of Batesville was present for a short while and added much to the meeting.

At the noon hour our hosts treated the visitors to a sumptuous repast at the Rose Cafe. Thanks were expressed ere the meeting closed to Central Baptist Church for use of the good house of worship and to our hosts for their splendid hospitality. We had a good and profitable time.

The following committees were appointed by the chair looking to the permanent organization at the next meeting: On Constitution and By-Laws, E. R. Henderson, chairman, H. I. Rushing and J. W. Hicks; on Program for next meeting, E. S. Flint, chairman, W. E. Farr and J. M. Spikes. It was voted unanimously to meet with First Baptist Church, Grenada, at 10:00 a. m. on Monday after the third Sunday in March.

Pastors and lay-workers from all surrounding territory are invited to come and take part in the meeting.

The following brethren were enrolled as members: W. E. Farr, E. R. Henderson, E. S. Flint, J. M. Hendrix, B. L. Hamby, H. I. Rushing, J. W. Hicks, S. G. Turner, J. M. Spikes, J. F. Hartley and R. L. Breland. Every one present seemed deeply interested in a meeting of this kind to help Christian workers to a better acquaintance of each other, an opportunity to study the needs and methods of the Lord's work and a concrete study of the Bible. Surely we need such a meeting. Come and be with us next time, will you?

### Notes and Comments

Rev. J. W. Lee was called to Grenada on Monday, Feb. 18, 1929, to assist Pastor Henderson, of the Central Church, at the burial of Mrs. Estes. She was one of the charter members of that church and Bro. Lee was at one time her pastor.

Noticed in the papers that Rev. J. E. Wills, for several years pastor of Main Street, Hattiesburg, had been called to pastor the Newton Baptist Church. Bro. Wills is one of our best and most consecrated preachers and we are glad to see that he will stay in our state.

It will be to the well-being of some good Mississippi Baptist Church if it will ask Rev. T. W. Green, who has wrought so well at Newton, Greenville and other places in our state, to come over and pastor it. He is one of our best.

"Certainty in the Christian religion can only be attained by complying with the requirements of the Christian religion, viz., repentance, faith and obedience—the actual following of Christ and obedience to his commands."—Dr. E. Y. Mullins.

I noticed an account where some parties entered the home of Pastor S. J. Rhodes, of Burnside, while the family was away from home last week; but he has no intention of prosecuting the parties who did it, for they left things rather than taking anything. Just the W. M. S. giving the family a good pounding. That kind of visits is always appreciated.

Rev. L. J. Lott, of Carroll County, was in the pastors' meeting for a few minutes at Grenada last week, but could not remain because of sickness in his flock, some of them having to go to the hospital. We hope all will soon be well.

### Mrs. Susie McCann

This good woman, the wife of Mr. Edd. McCann, of Lake, Miss., departed this life Jan. 21, 1929. She was the daughter of Philip and Nannie James Evans, and was born April 21, 1878. She was married to Mr. McCann Dec. 19, 1901. No children were given to this union. She was converted and joined the Pine Ridge Baptist Church when eighteen years old, and was a member of Lake Baptist Church when death came. Her

body was buried in Pine Ridge Cemetery, near Lake, Rev. J. L. Hughes, her pastor, conducting the services assisted by Rev. Wilson.

One of her neighbors and close friends said of her: "She was so submissive, said she wanted to get well but was ready if God wanted her to go. I don't think I ever saw any one so patient or so appreciative of things that were done for her."

I knew Sister McCann well in the years ago when I was pastor in that part of the state and realized in her a true Christian and a good and faithful friend, so regret so much her going away from us. May the dear Lord comfort her husband, sisters and brothers.

### FROM TEXAS

The month of January I was in a Bible Conference with Pastor Raymond Couch and his Church at Bogtown, Texas. We had lots of bad weather and flu epidemic. But we had good crowds and marvelous interest. We lectured twice a day. Though it was only a Bible Conference, the last service the opportunity to confess Christ was made, and

21 came forward.

The first two weeks in February we had a Bible Conference with Pastor T. C. Jordan and his church at Rely, Texas. We had rain every day but three. But we had good crowds and deep interest and 8 professions.

—A. D. Muse

"Work, my friends, is the lot of man!" bellowed the orator. "Man was sent into this world to earn his living by the sweat of his brow, Adam didn't walk about the Garden of Eden with his hands in his pockets!"



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## The Sunday School Department

### SUNDAY SCHOOL LESSON

March 3, 1929

The Christian Church, Mark 4:26-32;  
Eph. 1:22,23; 4:4-6,11-16

(From Points for Emphasis by H. C. Moore)

**Golden Text**—So we, who are many, are one body in Christ. Rom. 12:5.

1. The Christian Church Was Planted by Christ. The kingdom which includes the church is pictured in the parable of the Planted Seed. The seed is the Divine Word which centers in the truth as it is in Jesus. It was sown first by Christ and then by his apostles. It was sown in the spiritual nature of man wherever ready to receive it. It grew mysteriously following the miracle of germination while the effects also were marvelous. Yet the human sower needed not to be over-anxious but take his accustomed sleep and rise for his daily toil. At length the germinant seed becomes visible in the tiny blade outbursting through the soil which then grows into strength capable of fruit-bearing and worthy of harvest. So the little company of disciples accepting Jesus by the Jordan and formed into a compact body of apostles on the mountain where the sermon was preached have multiplied into thousands of churches and millions of members throughout the earth.

2. The Christian Church Has Grown Under Christ. The growth of the Kingdom is pictured in the parable of the Mustard Seed. The beginnings of the church planted by Christ were as small as a grain of mustard perhaps in the eyes of those who went into it and certainly in the opinion of its critics. But there was a vitality about it which promised development entirely out of proportion to its size at the time. The seed was sown in the right soil. It was given a chance to grow. Soon it became greater than all other herbs in its class just as the church is the most vital and influential organization on earth. Its development is symbolized by the great branches strong enough for birds to lodge in them and shady enough for fowls to take refuge under them from the blazing sun and with sustenance enough to satisfy hunger. From small beginnings in the Holy Land the churches of Christ have overspread many lands.

3. The Christian Church is Subject to Christ. Our Lord is upon his mediatorial throne. All things in the present dispensation are under his direction. And his headship of all things is declared to center and climax in the church which he established to carry on his work in the world. He is therefore the head of the church with full authority to control it in every part and every act. Still he not only directs its movement but functions through it on earth. And while he is necessary to the church it is his will and plan

that the church should complete his personality and power among men and carry out his purpose on earth.

4. The Christian Church Should Be United in Christ. There is a notable and essential seven-fold unity which ought to be exemplified in every church. First there is the one body referring to the local church itself as a unity in organization, obligation and outlook. Observe that there is a union of the Trinity (the Holy Spirit, the Lord Jesus and God the Father) and also a union of three human qualities (faith in Christ, baptism into the church, and hope of heaven). So there is the one Spirit who is our comforter and guide. There is one hope which, like a rainbow, over-arches the eternal future. There is one Lord who is entitled to sway the scepter over our lives. There is one faith which we must have in order to be saved. There is one baptism prescribed for those who unite with the church. There is one God and Father sovereign over all, source of all life aid blessing and our sustainer in this life and that which is to come.

5. The Christian Church Should Be Upbuilt for Christ. The requisite leaders were not lacking in New Testament times and to this day provision is made for them. There were the apostles who were associ-

ated with Christ in laying the foundations. There were the prophets who wrought before Christ and indeed some of them in his day heralding his advent and calling the world to repentance. Evangelists are needed to spread the good news. Pastors and teachers have their essential place of responsibility in the

activities of the church. The membership also and especially is to be perfected in individual character and in ministering to others in all forms of service and thus in building up the church in faith and good works. There is a shining goal ahead of the loyal and active church. It is unity of faith without a shade of doubt or discord. It is knowledge of the Son of God whom to know aright is life eternal. It is maturity of strength in Christ so that we do not remain in childish exposure and weakness tossed by every doctrinal breeze or caught by the craftiness of ecclesiastical fakers or deceived by theological error. It is the life of love which by speaking the truth and being true insures unbroken fellowship. And finally, it is union with Christ into whom we grow, being fitly framed and knit together, being nourished until we become efficient in edifying ourselves and others.

KILN W. M. S.

We have just entered upon the New Year's work, and thought a report from so small a society might be an inspiration and encouragement to others.

The following officers were elected: Mrs. S. P. Powell, president; Mrs. C. R. Burks, vice-president; Mrs. J. D. Roddie, treasurer; Mrs. N. D. Stringer, secretary.

Our contribution to all causes, including local church, missions, benevolence, etc., amounted to \$645.30, with a membership of 10—active members 6.

We are in a small place and a hard field; fully 80% of the people being French Catholic.

We have a church membership of about 50 in number, and not more than 20 to 25 active.

We are poor in members, but rich in spirit and yearning for the Master's cause.

Our church has called one of the best preachers of the South, Dr. Haight, of the Baptist Bible Institute, of New Orleans, as pastor for the coming year. And we hope to do greater things under his leadership.

We have, also, a good Sunday School, attendance 25 to 30. Mr. Farmer is our able superintendent, assisted by Mrs. R. D. Love. Miss Arda Stringer, a graduate of Woman's College, is the faithful and efficient teacher of the Bible class.

We desire your earnest prayers for our efforts in this great field, where the harvest is white and the laborers few.

Mrs. N. D. Stringer,  
Sec. W. M. S.

### FROM THE HOME BOARD

It will be of interest to the Baptists of the South to know that the Home Mission Board in its meeting of last Tuesday, February 12, passed the following resolution. So we will thank you to give it space in your paper:

"Resolved, That the Home Mission Board invite the Executive Committee of the Southern Baptist Conven-

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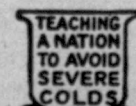
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tion to appoint a committee to review all the facts connected with the recent defalcation of the Home Board's treasurer, for the purpose of giving Southern Baptists a detached statement covering the whole matter."



## The Children's Circle

Mrs. P. I. Lipsey

### 1. Bible Study: The Covenant with Abram, Gen. 15.

One night, Abram was sitting by himself, thinking, when God spoke to him, saying, "I'll take care of you, Abram, and I'm going to make up to you for all you have to go thro!" (Not this, exactly, but this is the meaning of it.) Now, Abram wanted something very much, and God had told him he would give it to him, but he hadn't done it as yet. This was, that he should have a little son. So now, he could not help speaking out, saying, "How could I enjoy anything, when I haven't any child, and not even anybody to leave my property to, except my servant, Eliezer?" And God said, "You are not going to leave what you've got to Eliezer: come out of doors, Abram, I want to show you something." Outside the tent, the stars were shining, big and bright, and O, so many of them. The Lord told him to see if he could count them, and that he should have as many children as there were stars above him in the sky. This meant all Abram's family hereafter, his sons, and his sons' sons, and their sons, until there was a nation of them. So Abram believed what God told him, and his faith in God's promises was counted to him as though he had done everything right. After this, Abram at God's command offered a sacrifice in worship: perhaps this meant something like we feel when we sing in church, "Holy, holy, holy, Lord, God, Almighty" in praise and reverence to our Heavenly Father, and then God told him some things that were going to happen to his family when they became so many that they were called a nation. In that same day, God made an agreement with Abram, that the whole great country in which he lived should some day belong to him.

Oxford, Miss., Feb. 7, 1929.

Dear Mrs. Lipsey:

I am a little boy 8 years of age. I go to school every day. I study the third grade. My teacher's name is Miss Maude Mize. I like her fine. My S. S. teacher is Mrs. G. C. McElroy. I have 3 brothers and 1 sister. We have lots of fun playing together. I help my Daddy milk the cows and bring in wood, feed the chickens and lots of little jobs. I will help him in the field when school is out. I am sending 10c for the B. B. I. girl. This is my first attempt to write, so I hope to see this in print. Your little friend,

James Lewis Crowe.

Work and play, every day,  
Make a boy glad and gay.

How do you like my "poetry", James? You must write to us again soon. Thank you for the money for our girl.

Meadville, Miss., Feb. 9, 1929.

Dear Mrs. Lipsey:

I wonder if you have room for a happy Sunbeam Band. We are enclosing \$2.00 for the dear orphan children. We hope to send more sometime. Those who contributed are: Gloria McGehee \$1.00, Paul Greene \$.10, Winnie D. Reynolds \$.10, Charles and Pauline Wilkinson \$.10, Alice and Marian Cowart \$.10, Earl and Katherine Hill \$.10, Thelma Ruth Crecink \$.10, Audelle Kennedy \$.10, Annie Laurie Kennedy \$.10, Bobbie Kennedy \$.05, Mack Saxon \$.05, Delores Lee \$.05, Antoinette Reynolds \$.05. This is our first time to write, so we hope to see our letter in the Record. We want to surprise our "Dads". Much love to you, from,

Meadville Sunbeam Band,  
Mrs. Robt. Kennedy, Counselor.

I've always got room for Sunbeams, children. I am adding you to my other Bands, and hope you will come often. Thank you for the \$2.00, which is a good contribution for you—or for anybody else.

Big Creek, Miss., Feb. 10, 1929.

Dear Mrs. Lipsey:

Do you have room in your Circle for one more little girl? I have never written you before. My Daddy takes The Baptist Record, and we enjoy reading the children's letters every week. I am 4 years old. I go to S. S. every Sunday. My teacher's name is Miss Inez Summerall. I love her for a teacher. I will start to school this Fall. I can hardly wait for this time to come. I don't have any brothers or sisters, so you see I get lonesome. I am sending 10c for the B. B. I. girl. With love and best wishes to you and your work,

Dorothy LaDelle Doolittle.

You are the same age, Dorothy, as my little Julia Frances. I wonder if you can print the letters, as she does? Thank you for the money.

R. 2, French Camp, Miss.

Dear Mrs. Lipsey:

I am a little girl, age 9, and I go to school at French Camp. My teacher's name is Miss Ford, and I love my teacher. I am in the third grade. We live on a farm, and I like it fine. We have lots of fun. I have 6 brothers and I am the only girl. My Mother and Father are living. As I have never written before, I would like to see my letter in print. My Mother takes The Baptist Record, and I like to read The Children's Circle. Your little friend,

Mary Kate Dean.

I'm printing your letter, Mary, and so I will a second one if you send it. We like "repeaters" of that kind.

My dear Children:

Only a note this time, because I have, I think, enough letters from you to make out our Page. The Bible Study Band is doing well, and I hope a number of books have been sent to the Orphanage for their School Library. Did you get many Valentines, and are you going to celebrate Washington's birthday in School?

Much love to you all, from,

Mrs. Lipsey.

Smithville, Miss., Feb. 8, 1929.

Dear Mrs. Lipsey:

Here I am, hoping you will let me join your happy band. I suppose I will have to describe myself. I am blue-eyed, curly, yellow hair, 4½ ft. tall, and 9 years old. Do any of you have any hobbies? I do, drawing and painting are my greatest hobbies. All of you write to me, and I will answer all letters received. Yours truly,

P. S.—I am sending 25c for the Orphans' Home.

I'm glad to have a blue-eyed, yellow-haired girl to join us. Mildred. Especially one who sent 25 cents. Thank you.

Courtland, Miss., Jan. 26, 1929.

Dear Mrs. Lipsey:

I am a girl 12 years of age, and I like to read The Children's Circle. I read it every Friday. This is my first time to write, and I guess there is room for one more. I am a member of Liberty Hill Church. I go to S. S. every Sunday. My teacher is Mrs. Bessie Tur. I suppose you know her well. I know Mr. Lipsey will. He has visited our church. I am going to school every day, and I enjoy going. I am in the eighth

grade. I have made A and B on every one of my subjects yet, and hope I will pass in the ninth. I go to Pope School. Mrs. Lipsey, Katherine and I are real partners of the Liberty Hill Church. I will send something for Miss Gladys next time. Your friend,

Hattie Mae Anthony.

Mighty glad to hear from you, Hattie Mae, and to have such good reports from you. Write again soon.

Dear Mrs. Lipsey:

Having none of the books which you listed in the children's corner as desired by the Orphans, little Julia and I sent them by Parcel Post a half dozen or so of books, some very new, some very old, all suitable for youthful persons. Hope no harm is done. Resp'y.,

An Old Son.

That was mighty nice in you and little Julia, Old Son, living as far off as you do. No harm was done, but quite the contrary. Thank you, sir, and let us hear from you again.

R. 2, Roxie, Miss., Feb. 11, 1929.

Dear Mrs. Lipsey:

I am late with my answers to the Bible questions, but my Daddy has been sick and we have all been quite busy. I am a little boy 6 years old. I have 2 sisters younger than myself, Dorothy and Ruth. This is my first year at school. I have finished the primer, and am reading the first reader. I love my teacher very much. Her name is Mrs. Ludie Ratcliff. I also love to go to S. S. My Grandmother is my S. S. teacher. Mother and Grandmother study the Bible lessons every week and teach them to Dorothy and me. Ruth is not quite 2 years old, so she is too young to learn the lessons. We all enjoy them very much. I love the children's page. Grandmother reads the letters to me, but I always ask for dear Mrs. Lipsey's letter to the children first. Much love, from,

R. J. Adams.

P. S.—I wish to join the Bible Band, and I am sending 10c for Miss Gladys.

R. J. A.

That's a mighty nice mother and grandmother you've got, R. J. I welcome you all to our Circle and Bible Band. Thank you.

Pontotoc, Miss., Feb. 9, 1929.

Dear Mrs. Lipsey:

I am writing for the first time. I like to read the letters, and want to join your Circle. I am 8 years old and in the third grade. I go to S. S. and Church every Sunday, and I go to the Sunbeams, too. I like to read Bible stories very much. I am going to send "The Little Lame Prince" to the orphans, and I am sending 10c to the B. B. I. girl. Your new friend,

Janie Shannon.

I hope your book has gone to the orphans, Janie, for they will enjoy it. Thank you for the money.

R. 2, French Camp, Feb. 12, 1929.

Dear Mrs. Lipsey:

I am a little boy, age 11, and I go to school at French Camp, and my teacher's name is Miss Ford. I am in the fourth grade. We live on a farm, and I like it fine. We have lots of fun. I have 5 brothers and 1 sister, my Mother and Father. I would like to see my letter in print. My Mother takes The Baptist Record, and I like The Children's Circle. Your new little friend,

Harrell Dean.

I'm glad to get your letter, Harrell. As you are now a member of the Circle, I'll be glad to have you join the Bible Readers' Band. Come again.

Sandersville, Miss., Jan. 17, 1929.

Dear Mrs. Lipsey:

This is my first time to write, but three of my little sisters have written before. I go to S. S. every Sunday. I am 12 years old and have brown eyes, brown hair and dark complexion. My father is a Baptist preacher, and my sister is a Sunbeam leader. I have 8 sisters and 1 brother. I am sending \$1.00 for the B. B. I. girl. I hope to see this in print, for I wish to surprise my Dad. Your friend,

Elizabeth Smith.

Does your brother get lonesome among so many girls, Elizabeth, or does he think you nine girls are a mighty fine lot? Judging from the samples of you I've had, I imagine he thinks you are the best ever. Thank you.

Carpenter, Miss., Jan. 18, 1929.

My dear Mrs. Lipsey:

I am enclosing a P. O. Money Order for \$3.60. We want one-half to go to the B. B. I. girl and the other half to the little orphans. I want to tell you how we made this money. My Grandmother made a quilt and we sold it for \$3.60. Jewell Davis and Pauline Strong helped me sell the quilt. We hope this will come in handy. I enjoy reading the letters from the different ones. I am 11 years of age, and in the 5th grade. Love and best wishes for the "New Year". Your little friend,

Fay Reynolds.

I should say it will come in handy, Fay dear. You and grandmother were partners in this quilt business, weren't you? If she wants to make another one like that, I will be very glad to buy it. Thank you both so much for the money.

Wesson, Miss., Jan. 26, 1929.

Dear Mrs. Lipsey:

I am a little boy 9 years old. I go to Sand Hill School, and study the fourth grade. Miss Mildred Fairchild is my teacher. I love her dearly. I am sending 10c for the B. B. I. girl. I read the daily Bible readings. Santa Claus was nice to me. I have 5 brothers and 3 sisters. Your friend,

Ray Hammons.

You have brothers and sisters enough in your family for you all to play baseball, haven't you, Ray? We don't get lonesome in a big family. Thank you.

## Guaranteed Life Income On Gifts

The RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION pays life incomes (annuities) on conditional gifts. In the cases of elderly persons these annuities are based on a rate greatly in excess of the interest earnings on first class securities. Donors are freed from all care of investments and expenses incident thereto, and are guaranteed against all possible losses on such investments. These contracts enable benevolently disposed persons to administer on their own estates. Thus they may give while they live and live on that which they give. The Endowment and Reserves of the Board amounting to nearly three million dollars support these contracts.

Are you interested? Write to—

The Relief and Annuity Board of  
The Southern Baptist Convention

Thomas J. Watts, Executive Secretary,  
1226 Athletic Club Building.

Dallas, Texas.



RECEIPTS FOR JANUARY 1929								
ALCORN ASSOCIATION								
	Budget	Special						
Corinth First	1,205.26		Roxie	20.00		Kewanee	62.50	
Rienzi		5.00		96.98	29.00	Meridian First		101.00
	1,205.26	5.00	GEORGE CO. ASSOCIATION			Meridian 8th Ave.		10.00
			Agricola		2.90	Meridian Highland	21.70	10.10
			Lucedale		6.80	Meridian Southside	40.00	20.00
			Shady Grove	7.75		New Hope		4.00
				7.75	9.70	Oak Grove	36.08	
						Poplar Springs	152.45	3.25
						Toomsaba	50.00	
BAY SPRINGS ASSOCIATION			GREENE CO. ASSOCIATION				391.23	148.35
Enon	2.00							
			GRENADA CO. ASSOCIATION					
BENTON CO. ASSOCIATION			Grenada First	93.31	53.87	LAWRENCE CO. ASSOCIATION		
				93.31	53.87	New Zion	2.75	
BOLIVAR CO. ASSOCIATION						Oakvale	5.25	
Boyle		72.16	HARRISON CO. ASSOCIATION			(Old) Silver Creek		3.65
Duncan	3.85	45.00	Biloxi First		100.00		8.00	3.65
Gunnison	30.00		Gulfport First	100.00		LEAKE CO. ASSOCIATION		
Merigold	49.00		Handsboro	18.85		Friendship-Lena		30.70
Morrison Chapel		9.25	Pass Christian	10.00		New Hope	3.00	
Rosedale	9.00			128.85	100.00	Standing Pnie	30.00	
Shelby	41.00		HANCOCK ASSOCIATION			Walnut Grove		28.50
Walker-Hanks Memorial	470.00						33.00	59.20
	602.85	126.41	HINDS CO. ASSOCIATION			LEBANON ASSOCIATION		
CALHOUN CO. ASSOCIATION			Bethesda	26.50	5.00	Big Level	5.85	
Antioch	10.00		Clinton	160.23	556.57	Central-Rawls Springs		3.00
Calhoun City	31.05		Edwards		5.00	Eastabuchie	14.00	6.88
Meridian	10.00		Griffith Memorial	55.00		Hattiesburg First	218.46	
Sarepta	1.85		Jackson First	1,173.32	110.00	Hattiesburg Immanuel	192.21	253.89
	52.90		Jackson-Parkway		6.05	Hattiesburg Main	309.83	11.25
CARROLL CO. ASSOCIATION			Jackson-Calvary		135.00	Lumberton		12.50
CHICKASAW ASSOCIATION			Raymond		6.50	Macedonia	15.00	
Houlka		5.00	Salem		11.10	Purvis		4.25
Houston		5.52	Utica	171.29	5.00	Sumrall		23.00
		10.52		1,586.34	840.22		755.35	314.77
CHOCTAW ASSOCIATION			HOLMES CO. ASSOCIATION			LEE CO. ASSOCIATION		
Concord	10.00	5.25	Durant	150.00		Nettleton		12.15
	10.00	5.25	Lexington	625.00		Plantersville	10.00	
CLARKE CO. ASSOCIATION			Pickens	75.00	128.80	Shannon	173.70	
DeSoto	3.16		Tchula		162.00	Tupelo First	885.65	646.00
Enterprise	45.00		West	63.75		Verona		5.00
Souenlovie	3.00			913.75	290.80		1,069.35	663.15
	51.16		ITAWAMBA CO. ASSOCIATION			LIBERTY ASSOCIATION		
COLDWATER ASSOCIATION			JACKSON CO. ASSOCIATION			Liberty	3.50	
COLUMBUS ASSOCIATION			Pascagoula	96.00			3.50	
Artesia	12.00			96.00		LINCOLN CO. ASSOCIATION		
Border Springs		10.00	JEFF DAVIS CO. ASSOCIATION			Bogue Chitto		17.30
Mt. Zion	28.50	1.00	Bethany		12.50	Brookhaven	504.71	139.86
New Salem	16.50		Oak Grove	10.00	11.45	Heucks Retreat	6.50	
Pleasant Hill	16.50		Prentiss	101.75	50.00	Pleasant Hill	26.50	
	73.10	11.00	White Sand	6.60		Union Hall	10.00	
COPIAH CO. ASSOCIATION				118.35	73.95		547.71	157.16
Bethel		6.00	JONES CO. ASSOCIATION			LEFLORE ASSOCIATION		
Damacus	25.00		Centerville		8.00	Greenwood First	377.43	64.00
Hazlehurst	350.00	6.00	Friendship	1.00		Greenwood Second	9.40	
Pleasant Ridge	14.00		Harmony	9.93		Itta Bena	275.00	79.96
Sardis	15.50		Heidelberg	1.45	3.40	Sledge	1.20	17.63
Spring Hill	36.32		Laurel-West	20.50			663.03	161.59
	440.82	12.00	Ovett	2.25		MADISON CO. ASSOCIATION		
COVINGTON ASSOCIATION				35.13	11.40	Canton		12.50
Leaf River	3.00		KEMPER CO. ASSOCIATION			Flora		86.70
Mt. Olive		39.00	Scooba	19.50				99.20
Seminary		10.00		19.50		MARION CO. ASSOCIATION		
	3.00	49.00	KOSCIUSKO ASSOCIATION			Clear Creek	1.40	
DEER CREEK ASSOCIATION			Ebenezer	2.45		Columbia First	220.00	
Arcola	51.55		Sallis		13.00	East Columbia		5.50
Catchings		3.50	Samaria-McAdams		20.25	Edna	14.00	
Hollandale	75.00			2.45	33.25		235.40	5.40
Isola	3.00	10.00	LAFAYETTE CO. ASSOCIATION			MARSHALL CO. ASSOCIATION		
Leland		429.19	Oxford First	70.00	2.63	Byhalia	200.00	
Rolling Fork	15.00	1.85	Taylor		2.90	Carey Chapel	7.30	
	145.55	444.54	Union	10.00		Potts Camp	12.00	15.55
FRANKLIN ASSOCIATION				80.00	5.53		219.30	15.55
Bude	4.00	27.50	LAUDERDALE CO. ASSOCIATION			MISSISSIPPI ASSOCIATION		
Hamburg	64.82	1.50	Arkadelphia	6.00		Berwick		11.52
Lucien	5.00		Causeyville-Increase	22.50		Gillsburg		2.00
Meadville	3.16							

(Continued on page 16)



## B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

### Dr. W. W. Willian

We are happy this year to have with us for our Sunday School and BYPU Convention Dr. W. W. Willian of Jacksonville Florida. Dr. Willian is secretary of S. S. and B. Y. P. U. work of Florida and is one of our very best. Dr. Willian will lead several conferences for us and will bring to the entire convention two messages.

### Miss Elizabeth Perry

Miss Elizabeth Perry of Montgomery, Alabama is Alabama's State Junior-Intermediate Leader and is to serve us this year in our convention at Jackson. Miss Perry will lead some conferences for our leaders and sponsors and will also speak to the entire convention on the work of our Baptist Young People. Miss Perry is loved by the people of Alabama as Miss Durscherl is loved by the young people of Mississippi. We are happy to have her with us for the convention, all who hear her will be blessed.

### Dr. John L. Hill

Dr. Hill is no stranger to Mississippi Baptist Young People. We have had him with us before. We are always delighted when we can secure him for any meeting in the state. He is without doubt the most sought after man for inspirational addresses especially for young people's gatherings in our Southern Baptist Convention. He will be with us for Thursday only, BYPU DAY and will speak morning and afternoon. Those who have heard him before will be there to hear him this time, others will take our word for it and will come and thank us afterwards for insisting that they hear him.

The above mentioned three are the out-of-the-state speakers who will serve us on BYPU day of the convention. A host of our own as good as the best will be on program. Last weeks Record carried their names with the work they are to do at the convention. MARCH 19-21 are red letter days for Mississippi Baptist Young People and we want to make the most of them. Young people who are in school could do no better than to get excused from classes those days. Parents and teachers will cooperate in this we are sure. These three days will bring a special education that can never be had elsewhere, and without this added education no student is thoroughly equipped for life.

Tuesday Afternoon 4:00 o'clock  
March 19th.

To all Intermediate BYPU's we write to urge your sending a representative to the convention for the Sword Drill contest. This first battle will be staged at 4:00 o'clock the afternoon of Tuesday March 19.

From those who are there ten will be selected and these will compete on Thursday afternoon for first place. This last drill will be before the entire convention and offers one of the most interesting periods of the entire convention. In December of this year we are to have an All Southern B. Y. P. U. Conference, and the winner in each state will be privileged to attend this conference and compete for first place in the Southern Baptist Convention. What an honor it will be to hold the distinction of being the best "swordsmen" in the south, and that will mean that you will be the best in the world for the south leads all others in this special work.

### Grenada County Associational B.Y.P.U. Holds Interesting Meeting

On the afternoon of Sunday Feb. 3rd. the BYPU's of Grenada county met for a two and a half hour session in their Associational B. Y. P. U. The meeting was held at Holcomb and a large crowd attended and listened to a splendid program. EVERY OFFICER PRESENT—marked the day as unique. Every associational officer was there and made a report of his work for the past two months, the time intervening between meetings. Mrs.

## Healing Humanity's Hurt

### A True Hospital Story

Mrs. H. was ill for two years. Several doctors gave her up to die. Last July her husband came to us to save the mother of his little children. He was poor and could not pay anything. We admitted her free. Five eminent specialists worked on the case. All the splendid equipment of our Hospital was brought into use, plus the knowledge and skill of scientific men. After five months study of the case, a skilled surgeon operated. For a month her life was despaired of, then improvement began. In another month the patient will be able to go home to her children, well and strong.

Do you believe in such Christian ministry?

Will you help us in it?

### A DOLLAR WILL HELP

**Southern Baptist  
Hospital**  
New Orleans

Jennings the president is leading the unions in a remarkable way and they will soon be able we think to report an A-1 Associational BYPU. The program for the day follows:

Song—"Have Thy Own Way."

Prayer—

Business session: Report from Associational officers; Reports from unions.

Play—"Facing the Facts" By Grenada Seniors.

Song—"Make Me A Channel of Blessing."

Offering:

Round Table Discussion:

Solo—Lloyd Lott.

Talk—"What is expected and how same can be achieved by the B.Y.P.U. as a whole"—Robert Carver.

Song—"I'll Go Where You Want Me To Go."

Service, and what kind? Auber J. Wilds.

### Jackson County Associational BYPU Reaches The A-1 Standard

Another of our Associational B. Y. P. U.'s reaches the A-1 Standard, Jackson County. Congratulations are in order and we extend them. Mr. Hulbert is the efficient president of this growing organization and is on the job, thinking, planning, working and praying for the work. They had their regular meeting the first Sunday in February. The meeting was held with the Ocean Springs church. Mr. A. W. Talbert of Jackson was with them for the day and he reports a splendid meeting. The crowd was nearly too large to get in the house and the spirit of the meeting ideal. One special feature of the meeting was the female quartet from Pascagoula Senior BYPU. The program consisted of demonstrations, good music, splendid speeches, adequate reports, Bible reading, Prayer and Mr. Talbert says do not forget to mention the DINNER for it was GOOD, that does not mean that he did not think the other part of the program was good. Others say that his message was good and we believe it.

The Intermediate BYPU of Walnut Grove has been having a contest for 100% members, and one Sunday had 13 of the 15 present 100%. This union is doing fine work under the leadership of Miss Valentine Paschel.

The officers are:

President—J. E. Upton;

Vice-President—Lillian Stringer.

Cor.- Sect'y.—Hazle Upton;

Secretary—Zadeen Walton;

Treasurer—Eunice Farmer;

Bible Readers Leader—Myrtice Farmer;

Chorister—Lloyd Thomas;

Pianist—Zadeen Walton;

Group Captains—Hattie Sue Upton, Nola Brantley, and Beatrice Henderson.

Hazle Upton

Cor.-Sect'y.

"Congratulations, Mr. Drake. It's a girl."

"Thank heaven, it's a girl! She'll never have to go through the worry I've been through this day."—New York World.

### BIG MONEY!

Let us tell you how to make it: for your church, for your favorite charity, or for yourself.

A Post card will bring our plan.

G & P PRODUCTS COMPANY  
Dept. D

Grand Rapids, Michigan

Miller's Antiseptic Oil, Known as

## Snake Oil

Stops Chest Colds and Flu Quick

Contains Coal Oil, Turpentine, Camphor, Capsicum, Oil Eucalyptus and other valuable ingredients. Will penetrate thickest sole leather in 3 minutes, goes to affected parts. Quick relief assured. For Rheumatism, Neuralgia, Lumbago, said to be without equal. All druggists, 35c, 70c and \$1.00.

## FRECKLES

Get Rid of These Ugly Spots  
Safely and Surely and Have a  
Beautiful Complexion With

## OTHINE

(Double Strength)

Money back if it fails. Sold by drug and department stores everywhere

## SAVE

That young son of yours will soon be ready for college. Will you be ready to send him?

Open a Savings Account here for that purpose and be prepared when the time comes.

## The Merchants Bank & Trust Co.

Jackson, Mississippi

J. M. Hartfield,  
President.

O. B. Taylor,  
Active Vice-President.

### Church and Sunday School Furniture

Send For Special Catalogue

The Southern Desk Co.

Hickory, N. C.

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SANATORIUM**  
EL PASO, TEXAS

## BURNS

Ease the Pain  
Heal the Sore  
Stop Infection

### GRAY'S OINTMENT

For Burns, Cuts and Sores

At all drug stores. For free sample write  
C. F. Gray & Co., 708 Gray Bldg., Nashville, Tenn.



## COLLEGE COLUMN

## M. S. C. W. NOTES

The first general assembly of the M. S. C. W. Baptist girls was held Thursday night, February 14, in the Whitfield auditorium.

Dr. Joseph P. Boone, pastor of the First Baptist Church at Tuscaloosa, Alabama, made an interesting and educational talk on "The Growing Christian."

"The most attractive thing to me about a group of students is that they are growing," said Dr. Boone.

"It is absolutely impossible to get a symmetry in development," he continued, "if you leave the Christ ideal out of your life. . . . Perfection in this life demands the putting of all phases of life in their right relationship."

"One of the greatest evidences that a student is growing is to take a task and perform it well. It is better to take a little task and do it well than to attempt a big task and do it half-way."

According to Dr. Boone, there are three essentials of growth for the Christian. First, an inspiring ideal; second, a real awakening; and third, a thirst for knowledge.

In closing, Dr. Boone said, "When you are growing, remember to grow in the grace and in the knowledge of our Lord and Master, Jesus Christ."

Miss Juliette Mather, South-wide Y. W. A. worker, will teach a study course at the Baptist Workshop beginning March 4 and continuing for a week. The subject of her course is "Baptist Missions in Nigeria, Africa."

—Reporter.

## MISSISSIPPI COLLEGE STUDENTS ENJOY STUDY COURSE

The annual Study Course of the Mississippi College and Hillman College B. Y. P. U.'s closed here Friday night with an unusually large number of students present. One hundred and sixty were reported Sunday night to Mr. Pritchard, General Director, as having taken the course, although there were more than that attending.

Of the six books taught the largest class was in Mr. Wild's class in Senior B. Y. P. U. Administration. Another popular course was Pilgrims Progress taught by Mrs. D. A. McCall. For Juniors and Intermediates The Meaning of Church Membership taught by Miss Florence Porch and Bible Heroes taught by Mrs. McQueen was offered. And for Junior and Intermediate leaders the Jr-Int. Leaders manual given by Miss Cecilia Durscherl. A course in which a great many older members of the church attended was Training in Church Membership, taught by Mr. W. E. Hamilton.

Due to the variety of courses offered and the competent array of faculty members a great deal of enthusiasm was shown. And the group leaders who engineered the

course should be complimented along with the faculty for the splendid work that was done.

After the exams were over all the unions gathered in the basement of the church for a college "pow-wow" social. Under the direction of Miss Durscherl, who is an expert when it comes to things of that kind, an enjoyable time was had by all.



## The Gift of Science to Sentiment

SCIENCE, having curbed disease and lengthened the normal span of human life, now extends her protecting hands over the final resting places of the departed, lifting a burden of horror from the shoulders of Sorrow.

The discoveries that make Armco Iron rust-resisting by relieving it of its impurities, are now applied to the production of the time-defying

## GALION CRYPTORIUM

THE UNDER-GROUND MAUSOLEUM

Rust-resisting, impervious to moisture, air-sealed or closed hermetically, the Galion Cryptorium is guaranteed to protect its contents from all violation, defilement and corruption. Its endurance is to be measured by the ages.

The Cryptorium is finished in harmony with its purpose, -- rich golden bronze within -- oven baked enamels on the outside. Pearl gray, lavender, copper, Antique Gold, Tudor Silver or Baronet Bronze. Also available in Solid Copper.

Leading funeral directors are prepared to demonstrate Cryptorium construction and operation.

THE GALION METALLIC VAULT CO.  
Dept. J-4, Galion, Ohio



Christian fellowship and goodwill was created among the students in their efforts to make the other fellow enjoy him or herself. And nothing could have brought the Study Course to a more fitting climax than this wholesome gathering of the students of the two colleges.

## AN INTERESTING ANNIVERSARY

The Baptists of New Orleans with friends from other parts have most enthusiastically participated with us in observing the second anniversary of the Baptist Rescue Mission in this city. For a little over a week, day and night, special services have been held with fine attendance and most encouraging expressions of interest. Practically every Baptist Church in the city took part along with their pastors, who have shown in many ways their deep interest in this work. The week was filled full. Dr. Beagle of the Home Board, and Dr. Ware of Louisiana added greatly to the significance of the services they were permitted to attend.

Beginning at the very bottom two years ago, without money or facilities for carrying on this work, we have had the most signal display of the divine favor and leading. New Orleans is at all times well filled with the unemployed, and those in whom sin has wrought its ravages and taken its heavy toll, but during the fall and winter seasons it is the Mecca of thousands that flee from the colder sections of the North. We are now trying to meet all these as they have never before been met in this city. At the point of their physical need we meet them with food and a bed, but only after they have first listened to the appeals of the gospel. There we place our main emphasis. Our care for their bodies is secondary. Our one big care is for their sin-darkened souls. And now in the two years we have had a total attendance on our preaching services of over forty-five thousand, have given food to a little more than thirty-five thousand and lodgings to upwards of thirty-two thousand. And as a token and seal of the divine favor we have witnessed eleven hundred and fifty public professions of faith in our Mission Hall besides over three thousand requests for prayer, publicly made. Uncounted thousands of gospels and tracts have been distributed, many boys and men have been returned to their homes, and for more than a hundred releases have been secured from the jails and prisons of the city. It is eminently the work of the Lord long delayed in this city. No church here can reach the needs of these men except along the lines of this Mission. Day and night our Hall is open and every night in the year the hungry are fed and the gospel is preached to the poor and distressed. Since this work is fostered by the Home Mission Board it is ardently hoped that the entire South will look with interest and favor upon its progress and development. —J. W. Newbrough,

Missionary of the Home Mission Board,  
740 Esplanade, New Orleans.

## IN MEMORIAM

## MRS. J. W. COOPER

Hers was a character that grew brighter to those who knew her best, of more than ordinary patience, loving kindness and modesty. She had a way of making the kind of friends that last, and grew stronger as they knew her better.

We know that God never makes a mistake, so we do not question why such a devoted wife and mother was so suddenly taken away. We know the Master had need of her, else he would not have sent his silent messenger to bear her away so quickly from her loved ones.

Since God thought best to call her we, the members of Neshoba Baptist Church, recognize that a most grievous loss has been sustained. We wish to give public expression of our love and appreciation of her cheerful presence, her zeal and devotion to her church.

We tender our sincere sympathy to the bereaved family in their hours of darkness and grief in the loss of this devoted Mother, and commend them to the God of love, mercy and truth, who is our only Comforter.

Mrs. M. S. Lewis  
Mrs. C. R. Johnson

Committee Mrs. W. J. Vance

## BAPTIST TIMES WORRIED Will It Last

A special correspondent of the "Observer" has been making an "attentive" study of prohibition in America during a journey from Massachusetts to California. He has devoted himself to two issues of special importance, the first of which is, "Will it last?" The presidential election has answered that question with a resounding "Yes". Governor Smith, the "wet" candidate, has disappeared in the avalanche. So far as there was any clear issue between Hoover and Smith, it was prohibition, mixed up inextricably with prosperity or uncertainty. And in the minds of the great majority of thinking Americans, and especially of the business world, prohibition and prosperity are almost interchangeable terms. There can, then, be no question that prohibition has come to stay. Even had Smith been elected, his election would not have affected the certainty of its continuance, for the present law, which is now an article in the constitution, can only be repealed by a majority of three-quarters of the states composing the Union. Nothing like such a majority is conceivable in the present state of public opinion in America.

## Does Prohibition Prohibit?

The second question asked by the writer in the "Observer" was, "Does prohibition prohibit?" and this does not admit of such a definite answer. If by prohibition is meant the complete banishment of alcohol from private and social life, it certainly does not prohibit. Liquor is provided for guests at social functions and generally, any one can get it who is prepared to pay the price.



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But the writer concludes, this "rather nasty, furtive scheming to dodge the law is in pathetic contrast with the real splendor of the major operation of the prohibition law." The writer continues:

"For in the broad national sense, prohibition does prohibit. The American people as a whole drink nothing but iced water, coffee, and fruit juices. There is no public drinking. The private drinking is so furtive and often so difficult that, though no doubt a large trade is done in whisky and gin, it can have no serious effect on the broad results of prohibition."

This was true of New York. In California, 3,000 miles away, which is reputed to be a very "wet" state, he found the same state of things:

"In 'wet' California at large you find this state of things: Seventy-five per cent of the working men owning their own homes; three families out of every four owning a private motor car; high wages; good feeding and excellent clothing; every working class family taking its leisure on the road, on the seashore, in the woods or the mountains; all with an ample margin not only for their theatres, their magazines and their automobile costs, but for saving and investing. They do invest largely—in industrial concerns and in their city bond issues.

"These people do not drink. They have, it is safe to say, even less inclination than opportunity. The employers of these people—even those who offer cocktails to their private guests—would rather a cocktail were never shaken on earth again than that prohibition should cease or be modified."

How can we expect to compete with people like these, while we go on spending 300,000,000 pounds a year on drink?—Baptist Times, London.

## DEATH ENDS ARGUMENT

Chicago, Feb. 14.—(AP)—Fred Hatfield argued against prohibition in poetry last night—and death spoke in rebuttal.

He sat in his room at a bare table. A half-emptied bottle of whisky was at his elbow as his pencil moved over a piece of wrapping paper, writing:

"When law can keep grapes from growing as they grow,  
And the barley in the springtime the farmer dare not sow,  
Then I will change my sweet desire for a drop of morning dew,  
Until that terrible day, thank God, I can make my own home brew."

The landlord found Hatfield dead, one hand gripping the bottle, his face fallen upon the unfinished manuscript.

## A TYPICAL HOSPITAL CASE

By Louis J. Bristow, Superintendent

The Southern Baptist Hospital does a large amount of free work for folk sent to us by churches away from New Orleans. Some time ago a patient from a certain church was

sent to us; and we have just received the following letter from the wife of the pastor:

"In behalf of Mrs. Mary ..... (who was a patient in your hospital for one month) and of myself and Mrs. .... friends, I want to thank you sincerely for the fine treatment, wonderful operation and first-class care she received while a patient there. You will never know what that month down there has meant to this woman; she expressed it like this: 'It was like being in Heaven'. She sings the praise of the hospital all the time, as we do also. She has gotten perfectly well now and feels years younger. You may be sure we will do our best to get all the sick folk who need hospitalization to go to the Southern Baptist Hospital.

"With blessings on you in your great and noble work, and again thanking you for the splendid way in which you took care of this case."

This is the type of work Southern Baptists are doing in their hospital in New Orleans.

## GUNNISON

Just a few words to express our appreciation for the splendid and cordial welcome extended us by the good people of Gunnison, where we have recently moved to serve as humble pastor of the local church. Already we feel that our lot has been cast among a splendid, loyal and noble people, and who nicely filled the pantry and otherwise made us comfortable. We anticipate great joy in the service here. The good old Record is already making its weekly visits, helping to dispel that shade of loneliness that will creep in for the old home and the dear folks in and around Lexington.

Blessings on you and the force,  
Sincerely,—E. G. Evans.

## BROTHER WELCH TO ARKANSAS

Five years ago I moved from the great state of Texas to Canton, Mississippi, and how quickly these years have slipped into the past. After this brief period in my native state I am leaving March 1 to become pastor of the First Baptist Church of Osceola, Ark.

The Baptists of Mississippi have been mighty good to me and how I love them words can never express. I am leaving Inverness, not because these people have been unkind to me and mine, for I never expect to labor among a finer type of citizenship than the people of this beautiful little town.

During these five years I have done the preaching in thirty-two revival meetings in this and other states, and the blessings of our Father have been very gracious upon these humble efforts. This together with a busy pastorate has kept me

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somewhat engaged. Across the great "Father of Waters" I would wave an affectionate "Goodbye" but hope to see you again at intervals as the Lord sees fit to use my poor imperfect service. I am under obligations, ten thousand times over to Bro. Gunter and the editor of the Record and many others for helping to make my stay such a blessing to me and to my family.  
—C. E. Welch,  
Inverness, Miss.

## SWIFTOWN AND FOUR-MILE

These are two places in the Delta where there has been no regular Baptist preaching for several years. Recently, at the request of Dr. J. S. McNeal and some others of Swiftown, the writer and Rev. Estus Rushing went to Swiftown for a series of services.

Although the weather was bad from start to close of the meeting, the welcome was hearty, the co-operation was fine and the results were good. There being no Baptist building, the Methodists were very kind to grant us the use of theirs. Later, on account of the extreme cold weather and the fact that the school building was kept steam-heated during the day, we accepted the invitation to use the school building for the night services.

Brother Suydam, the Methodist pastor, was very kind and helpful to us and his attitude helped much in the results of the meeting. His members also were among the most regular in their attendance on the services.

The Lord used us to arouse some of the dormant Baptists and secure their co-operation for the regular support of the work. Brother W. M. Powell, just moving from Arcola to Isola has agreed to preach at Swiftown and Four-Mile once a month.

Many white people are moving on the farms in that section of the Delta many of whom are Baptists and the opportunities and prospects for the work at these points are very bright. May the Lord lead Brother Powell and the people there to the accomplishment of great things. We are grateful to Brother Abe

Huffstickler and his family for their hospitable entertainment during the meeting and to Mrs. Dr. Riddell for her faithful service at the piano.

—Bryan Simmons,  
Convention Board Evangelist

Dr. J. J. Wicker, of Richmond, Virginia, has been supplying the First Baptist Church at Charlottesville for several months. Dr. Henry Alford Porter becomes pastor of this church March 1st.

Dr. Wicker will hold a meeting in March with the First Baptist Church, Savannah, Georgia, Dr. John E. White, Pastor, the Independent Church uniting in the campaign. June 18th, Dr. Wicker will sail in charge of the annual Christian Cruise for the Holy Land, Mediterranean and Europe. If you are contemplating a trip to Bible Lands or Europe, Dr. Wicker will be pleased to give you full information.

I could be secured for a meeting in March or April and any-one wishing to get in touch with me can write me at 1081 Wellington Ave., Memphis, Tenn.

Sincerely yours,  
—D. Curtis Hall

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Maben	63.00		Forest	207.25	176.50	WEBSTER CO. ASSOCIATION		
Salem		2.50	Harperville	8.85		WINSTON CO. ASSOCIATION		
Self Creek	22.50		Hopewell	30.00		Bethel	4.00	
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Tocowa	2.00			16.52		YAZOO CO. ASSOCIATION		
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Poplarville	46.00			20.00	260.27			
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	14.50			20.00	10.00			

## HIGHLY ESTEEMED

We, the Baptist Pastors' Conference of Copiah County, Miss., in session at Hazlehurst, Miss. Jan 21st, passed the following resolution:

In view of the fact that Dr. Green O. O. has resigned the pastorate of the First Baptist Church of Hazlehurst; and in view of the fact that Dr. Green has been such a great inspiration and help to the ministers of this association; we hereby wish to express our sincere appreciation

of Dr. Green and the great work he has accomplished on this field.

As President of our Pastors' Conference we have found Dr. Green a great leader and safe and sympathetic adviser at all times. One signal service he has done our preachers is to establish a Circulating Library, giving the pastors access to his wonderful library, free of cost.

As the Enlistment Leader of Copiah County association for the past three years we have found Dr.

Green's service abundant and valuable in every respect.

In view of his abundant and efficient labors among us we hereby express our regret that he is to leave us; as a pastor's Conference we resolve that we hereby pledge ourselves to pray for him wherever his lot may be cast; and that we shall always remember him in the kindest spirit and that we stand ready at all times to render him any service of which we are capable.

Resolved that copies of these resolutions be given to the Hazlehurst Courier, to The Baptist Record and to Dr. Green.

Signed by the Committee:

W. H. James  
J. W. Gray  
M. P. Jones

"Why do you sign your name J. J. James B. B. Blundon?"

"Because it is my name. I was christened by a minister who stuttered."—The Witness.